MILITARY CHAPLAINS' REVIEW

1980

Military Chaplains' Review

"Spiritual Journeying"

DA Pam 165-127
Fall, 1980

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Myer Hall, Bldg 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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Chaplain (MG) Kermit D. Johnson

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Reflections on Growth

When Jesus' disciples asked him for a sneak preview of the ultimate promotion list, he gently reprimanded their brash attempts at one-upmanship by setting a child in their midst. Recently I ran across a quotation which threw new light on that incident. Johann von Goethe wrote, "Everybody wants to be somebody; nobody wants to grow." One childlike quality we seldom mention in regard to the Matthew 18 story is the wondrous miracle of growth.

"Spiritual Journeying," the theme of this issue, deals with the miracle of growth. "Growth is the evidence of life," wrote John Henry, Cardinal Newman. It follows, if our religious convictions have any life in them at all, that some sign of their growth and influence will be evident. A living faith has movement to it, as if we were on a journey. It's never stagnant and certainly not a long and boring wait to see who will get the largest piece of pie in the sky by and by.

The authors for this issue offer insight to convictions that pulsate with life. They don't all agree. Some, in fact, present deliberately opposing views, *e.g.* the articles by Dr. Oden and Dr. Oates. That's because inquiry and exploration are also childlike qualities and further evidences of growth and life.

I am especially pleased that a member of the U.S. Senate, Mark O. Hatfield, agreed to share his views in this issue also. His candid remarks were prepared specifically for our journal and we are honored by his interest and support. I am also indebted to Chaplain (COL) Eugene Allen, President of the Army Chaplain Board, and Chaplain (MAJ) Carl R. Stephens, Walter Reed Army Medical Center, for their assistance in planning this issue and making many of the initial contacts with the authors.

As you read some of the following articles, you may reflect on your own life in light of the words of St. Paul regarding the necessity of growth:

> When I was a child, I spoke as
> a child, I understood as a child,
> I thought as a child.
> But when I became a man,
> I put away childish things.

I hope you also will remember his insistence that the strongest evidence for spiritual maturity is unfailing love.

——Editor

Headquarters
Department of the Army
Washington, D.C.

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"Spiritual Journeying" and the Chaplaincy

Chaplain (COL) Eugene E. Allen

There is a children's story by Norman Juster entitled *The Phantom Toll Booth*. It's the story of a little boy named Milo on a trip through what is called the "Land Beyond." At one point, Milo suddenly merges from a deep forest and sees before him a magnificant valley. "Beautiful!" gasped Milo. "Oh, I don't know," answered a strange voice. "It's all in the way you see things." "I beg your pardon," Milo replied, for he didn't see who had spoken. "I said, it's all in the way you look at things," repeated the voice. Milo turned around and found himself starring at two neatly polished brown shoes. Standing directly above them, if you can use the word "standing" for someone suspended in mid air, was a boy just about Milo's age. His feet were easily three feet off the ground. "How do you manage to stand up there?" asked Milo. "I was about to ask you a similar question," replied the boy. "You must be much older than you look to be standing on the ground." "What do you mean?" asked Milo. "Well," said the boy, "in my family everyone is born with his head in the air at exactly the height he is going to be when he is an adult. We all grow down and when we are fully grown our feet finally touch the ground." "Oh my goodness," said Milo, "in my family we all start on the ground and we grow up. We never know how far we're gonna go until we actually get there." "What a silly system," the boy laughed. "Why then, your head keeps changing its height and you always see things from a different point of view. Why, at twenty things won't look at all the way they did when you were ten, and at thirty they all would have changed again. That's a very, very strange system. You see, we always see things from the same angle. It's much easier that way."

This edition of the *MCR* focuses on "Spiritual Journeying." That's a general phrase which means something different to each reader.

Chaplain Allen is the president of the U.S. Army Chaplain Board. He is endorsed by the American Baptist Church.

To some it means the emotional and deep-seated process that goes on between them and their God; to others it is a deepening of faith with an emphasis on doctrinal content; to others it is an intensive search for God's Spirit in a unique way. Whatever your view of "Spiritual Journeying," all of us have some agreement that it involves growth. We do not begin at the height of maturity, God intends growth for us. We all begin with our feet on the ground. Our growth is like a road, a journey for each of us.

Frankly, it is difficult for me to write this article. It's even difficult to clearly say *why* it's difficult. Speaking about spiritual issues to peers, whom I cannot see as they read these pages, leaves me feeling awkward. Could I be presumptive or, worse, patronizing? Basically, I feel the awesomeness of the task and ask your patience. I write as a friend to friends.

A New Fad?

Is "Spiritual Journeying" a new catch phrase in the Army Chaplaincy or is it something we have always believed in and practiced? It could be. Whatever we may call it, it has given us greater permission to share and talk about spirituality in a new and open way.

Yet this could be the greatest scare of all. Today, spirituality, religiosity, meditation are the "in things" in many parts of the United States. Could our interest in spirituality simply be another extension of that fad? Could this be just another vehicle that will allow us to play around the real issues that face our military world? Perhaps so, perhaps not.

To say the least, it is now more common to talk about our spiritual life openly than it has been for a long time. This is, of course, a subjective view. Yet, I have not visited a post where it is not an open subject. Recently at a dinner, a Catholic priest and a Baptist minister shared with me how they prayed and read scripture together at least one hour a week. At an outdoor chapel party, some chaplains and lay people shared that their prayer life is so much better since they began praying while they ran. For an hour, at one post, following a monthly training conference, chaplains met in group and several began talking about prayer. In leading a workshop with chaplains from a division the conversation moved toward ministry and faith. That dialogue got so enthusiastic we almost missed lunch. My list of similar experiences would go on. I have never seen anything like it!

What is this about? What does Spiritual Journeying mean and what are the implications for the Army Chaplaincy? Do we have our feet on the ground or are we using lofty phrases without relevance and meaning?

Being Connected

For me there is a central word to Spiritual Journeying that is critical. It's the word "connected." As I read the stories of great mystics, saints and religious leaders, they all identify in one way or another some consciousness of the presense and communion of God which permeates their lives. They have moved away from the dichotomous thinking of supernatural/natural toward the "connectness" of serving God *in* all and *for* all. They do not hear the voice of God in the universe but they participate in a deep and empathic way in the conversation. Life is not a series of hierarchies but a connection with *Life*.

Thomas Merton saw relationship to God as friendship. "Friendship is like a step to raise us to the love and knowledge of God. . . friendship lies close to Perfection" (*Spiritual Friendship* by T. Merton).

Kenneth Leech says in *Soul Friend*:

> The Christian is not seeking a solitary walk with God, a private mystical trip, a flight of the along to the Alone. He is involved in a corporate search for humanity, renewal, the Kingdom of God, the transfigured cosmos, the Body of Christ. It is within the context of the flock or the Body that all mystical theology is practiced and there are very serious hazards and dangers when the spiritual guest occurs outside that framework. That is not, of course, to deny the fact of spirituality outside the confines of the church. But the great masters of the spiritual life in almost all traditions are one in warning of the dangers of the spiritual ego trip, the search for enlightment which ignores the common man, the human community, the demands of justice and peace.[1]

Connection seems to be the key. The spiritual journey is a connecting or bringing-together experience. Sin, minimally, is not taking responsibility to connect. "Religion," over against Spiritual Journeying, can be a shield against such responsible connecting. This occurs when we avoid the responsibility to be a mirror of the image of God. Such a mirror reflects autonomy, responsibility and love. It means that God made no mistake in making us and we take charge of being the human beings we are.

Who is My Neighbor?

In January of 1980, twenty-one Protestant Chaplains, under the help and guidance of Chaplain Paul Ouzts, met with Father Vince Dwyer of Notre Dame. Dwyer was to lead us in the same workshop that nearly every active Air Force and Army Catholic Chaplain had experienced. We were to look at the nature of the spiritual life. It was an indefinable experi-

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[1] Leech, Kenneth *Soul Friend* p. 37. (See review on pp. 119–120.)

ence. Father Dwyer has international fame and it is easy to see why. All of the participants saw it as a "spiritual blessing."

An interesting and unforgettable thing took place. In the middle of the conference, Father Dwyer asked us to break into groups of four and to look at and list our goals for the future. In our group we talked about a disciplined and spiritual prayer life, a deepening of Biblical studies and similar religious oriented goals. Not surprisingly, when each small group reported to the large group, others had similar learning goals.

This surprised Father Dwyer. "Usually" he said "the learning goals center on relational skills, such as assertiveness training, team building, communication skills, etc." He pressed further by saying, "Augustine taught that the understanding of God is analogous." In other words it would be difficult for a brutalized child to know that there is a God of love. For what is love to her? God comes to us through our neighbors.

Father Dwyer's words could have been a compliment to our group (whereas we may have the relational skills down so well that we were truly on the "Glory Train") or a warning. Were we avoiding the hand work of human intimacy behind the mask of spirituality? Were we focusing on God and missing our neighbor? If an understanding of God is analogous, how about our neighbors in that group?

I believe it was a healthy warning. Narcissism is identified clearly as the major pathology in America today. It used to be schizophrenia. Now the morbid attention to ourselves is the critical pathology. Could our desire to have solitude with God be an avoidance of our neighbor? Could the passion of prayer lead us from the pains of our Army community? Could it reinforce our own tendency to be passive and non-challenging?

Recently the Chaplain Board supported a chaplain attending a weekend retreat in the Maryland area. He was "checking it out" as a possible resource. He reported that there was a lot of meditation, no talking at meal time, silence in the evening and minimal time for informal chatting. The final evening was billed as a "party." For the chaplain, however, it appeared to be a dismal display of celebration. People sat in private corners and the only two who danced, danced *away* from each other. The absence of the relational process was obvious. Was this a spiritual retreat, a place for narcissistic "navel" dwelling or both? To me this is an important question.

Father Henri Nouwen of Yale Divinity School, in his tapes titled "Four by Henri Nouwen," looks at the relationship between contemplation and ministry. He begins the lecture by looking at the sculptor who sees in the marble his artistic vision. He chips away and makes his vision a physical reality. "The artist" he says, "makes visible that which has been seen." "Contemplation is the place where we truly see" he says, "and ministry is where we make visible that which we have seen."

Thomas Merton said the world sees opaquely but through prayer and contemplation we see transparently. In other words, true spirituality is not a narcissistic avoidance of life but a place where life is seen and then, through our ministry, we see what needs to be seen and touch the pain and celebrate the joy. It is a place of connection.

I believe one of the major spiritual tasks of ministry in the Army is our pastoral management of differences. We live in a highly pluralistic society. We serve beneath an umbrella of a particular command where there are multiple thoughts and philosophies. Pluralism, differences and our responses to them are critical to understanding our role as chaplains in the Army. We are called not only to be divinely connected but also to serve as enablers of connection.

Certainly a clear cut need of a clergy person, looking at the prospect of leaving the civilian parish to enter the military chaplaincy, is to look at how he or she can live in such a pluralistic community. In the civilian church there is a commonness about language, doctrine and worldview. With the exception of his or her Sunday morning worship opportunities, the chaplain is more often than not in a world which is filled with the plethora of human differences. The severity of the culture shock for new chaplains is in direct proportion to their own ability to personally interface with those differences. To feel a sense of disconnection in the middle of the Army world is, in my view, the major cause of personal trauma for chaplains.

Are We Able?

There have been some studies which indicate that we clergy may not be well equipped psychologically to confront the challenges of managing differences.

Doctor Edward Golden, a psychologist teaching at the Graduate School of Business at Drexel in Philadelphia, has indicated with several others that men who chose to go into ministry most likely have been raised in homes that have models of assertiveness which are basically passive. As adolescents, we were usually not in the center of social activity but somewhere on the peripheral edges. We experienced most of our personal fulfillment through the religious community. To use Dr. Golden's phrase, "We were usually raised in religious ghettos."[2]

Our basic societal structure, therefore, was non-pluralistic and quite homogeneous in its view.

Dr. L. Goldstein is an organizational development consultant, and formerly the head of the Department of Psychology of the University of Arizona. He not only has served the Army Chaplaincy for many years but also has served corporations throughout the world as a consultant. He

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[2] Dr. Edward Golden, "Self Understanding in Ministry," *Thesis Theological Cassettes,* Vol 1, No. 12, Copyright 1970.

claims that he experiences a clear difference between consulting for those in the helping professions and those in the business world. In the business world, there is greater inclination toward the personal ownership of differences by individuals and a consequent movement toward "up-front" resolutions. On the other hand, those in helping professions (teachers, social workers, psychologists, clergy, etc.) seem inclined to agree quickly with those things they really disagree with; avoid open differences at the price of saying that the environment is causing things to happen; expend greater energy complaining and primarily playing some form of "Ain't it awful"; finally, at all costs, bemoan the horrors of anger and willingly offer to be loving and cooperative.

As a Clinical Pastoral Education Supervisor for several years, this issue of passivity in the face of multiple differences became the basic learning issue for many students. Honest sharing about what one honestly feels may seem like a trivial issue. Yet, caring honesty became a vibrant tenor of the clinical experience for many. In the name of being "loving," some students could or would "cop-out" on the advantages of honesty.

I am convinced that my CPE experience is paradigmatic of a significant portion of clergy. It also seems to me that this is not something that improves as a chaplain moves through the years in the pluralistic society of the military. In fact, it is my experience that as the inching walls of security deepen, so does the need for dependency and passivity for those who are so inclined in the first place.

By far the most difficult supervisory issue I hear from senior chaplains is the supervision of the passive chaplain. They indicate that over the years he retreats into a stockade of limited consciousness and becomes unwilling to risk himself with the pluralistic world. He becomes more devoted to his own chapel folks, less inclined to see the oppressed and more willing to have the world come to his door rather than to get out with the world. Thus, he seriously blocks his creative abilities; challenges are often met with spiritual platitudes, issues are seen as categories to be boxed and pluralism is just not perceived. He is the victim; he reacts to his environment rather than acts and continues to be where he began. He is disconnected and feels not responsible. There are limited connections.

Enhancing Connection

To enhance connection in the Army Chaplaincy I would like to make the following suggestions. First, I would like to suggest that we continue to focus on the value of honesty. I support love as a major force in our ethic but two things may happen when non-confrontive people perceive love as the primary value. Either they will avoid their negative feelings for the sake of a form of love or they will seek to utilize their power in indirect or perhaps manipulative ways. Painful (but possibly productive) honesty

is the answer for me. Love that is devoid of clear, candid honesty is not love but saccharin which is always more counter-productive than productive. I continue to experience non-assertive, passive management of conflicts as actual reinforcement of the conflicts. Conflicts do not go away through avoidance. In my view, true spirituality will mean a more honest and straightforward sense of communication.

A second suggestion is that connection occurs best when we have a willingness to assert ourselves, our own feelings and our thoughts with a view toward cooperative and creative ministry. The question of authority is primarily a religious question. Who will tell you who you are? The Command? The Chief of Chaplains Office? The pressures of the environment? Or the Spiritual Journey of our own living? In my view, ownership of our personhood and a clear-cut understanding of how we are differentiated from your environment is a natural by-product of a dynamic religious experience. This is not necessarily some rebellious response, nor a counter-dependent reflex but a willingness to assert our own faith into a world that is often indeterminable. Our faith gives us the credo of our personhood as found in our relationship with God. It does not give us a geometric formula which defines how to react in a complex and pluralistic world. Yet it does help us to affirm our own acceptance and identity. From that platform we prayerfully act as we honestly hope our God would have us act and think.

Thirdly, I am suggesting that what we have to offer is our personhood. As I look over the history of our Judeo-Christian tradition, I see God calling us not only from the strengths of our psyche and spirit but also he calls us from the awareness of our own cutting edges and pain. This, for me, is illustrated in Abraham with his son, Isaac. God called Abraham as he was about to sacrifice his son and the sound of the lamb was in the distance; or the call of the stuttering Moses in the fields of Tekoa; or the experience of Matthew who, in the middle of tallying up the tax money, heard and answered the call of Jesus. We are often called not in spite but *because* of our cutting edge. This is not to our disadvantage, it can be to our advantage.

Our tendency to act non-assertively is not a moral issue, it is a dynamic issue. It is an issue with interrelational possibilities. As we see the *Ruach* of God working through us we come to own who we are. In naming, claiming, and owning our style, we can uniquely make claims to our community as to how we engage our pluralistic world.

I see pluralism handled in most places in competitive, contesting and adversary models. Perhaps our natural inclination to be non-aggressive persons with honest sharing and a clear theological base can be a productive modeling behavior. It can be an effective mode that could move against the typical grain of the aggressive world.

Our theological stance means that people and their place with God are most critical in the process of pluralism. For example, we see the ideas and words that represent pluralism as being less significant than the

people who hold those ideas and use those words. Meanings are in people, not in words or in concepts.

Although we must think and speak from our frame of reference and we cannot speak from another person's, we must see the other person as a person. At the same time, although our frame of reference is different, we own the common source of our being in God.

Communication problems are normal, predictable and recurrent. They concern us because people can get hurt through poor communication. We cannot engage our society as perfect communicators with absolute knowledge. In fact, we move into our pluralistic world not knowing what will happen. Nevertheless, it is an absolute necessity to lovingly and honestly engage and confront our world. This action is generally unpredictable in its outcome. The only predictability is in our attitude—an attitude which seeks to see people as the children of God.

Recently Chaplain Bobby Allen at Fort Sam Houston began to realize the inevitable nearness of his retirement. The very thought of it hit him like a thud. Instead of bearing that jolt alone, he turned to his congregants and discovered they had similar feelings and similar hurts. In such risk-taking, mutual growth occurred. He as a pastor truly acted like a wounded healer. We are called to be connectors not out of some idealistic perfection but from who we are.

A fourth connection issue concerns the ownership of our own denominational roots. A few years ago a consultant said to me "The Army Chaplaincy is not a unified system. It consists of Catholics, Jews and general Protestants. Now I understand the first two but what is a general Protestant?"

That question is being asked more and more. Recently a chaplain with over twenty years service said, "Although my church and I believe in having altar calls I have never had one in the Army. I am about to start." Another said, "What is a 'general' Protestant communion?' Isn't that a contradiction in terms? Doesn't communion represent a particular body of faith? "I am a Presbyterian," he proudly said. "I can give a Presbyterian communion." Another challenged the whole idea of Parish Development. "How can you develop a general Protestant parish when it isn't, by any sensible definition, a parish?" Another said, "It seems our job is to support a general Protestant service in times of crisis or in cases of severe isolation and only at that time."

These are not isolated incidents. They are surfacing out of a milieu that wants to see a deepening of the spiritual journey. In my view this whole question of general Protestant is surfacing as a bigger and bigger issue for a lot of chaplains. I believe these questions will continue to surface as we connect. Perhaps we will have no answers but the questions are critical.

The next connection issue is around privacy. How can the true spiritual person be a spiritual person and survive in this openly competi-

tive Army career life? Of course prayer is not only private by its very nature, but as we move from prayer to the human circle that sense of privacy continues. Most of the history of the Judeo-Christian tradition is replete with unknowns who cared and nurtured.

Not to see this as a dilemna in the Army Chaplaincy is to plead a high level of naivete. Yet there are some beautiful examples of so many who serve as unsung heroes. On most posts the voluntary workers in our chapels provide more time to the chapel programs than any other group of volunteers. Once in a while I meet a Chapel Activities Specialist who is widely known, but usually they are the silent source that keep so many things together. Our Directors of Religious Education often work far from any spotlights. There are some chaplains in jobs where "work" is minimal. More often than not, however, they are people doing a lot of caring with a small percentage that is really known. The heart of our faith means we share love and that in itself is sufficient. Ministry moves from faith to the competitive "high-profile" world and not vice versa. Perhaps the greatest challenges of the supervisory chaplain are to support this philosophy, to trust the pastors to do their work of love and to make sure the system understands what is happening.

Spiritual ministry is an invisible activity in its intentionality. It does not call attention to itself. George Elliot ends her novel, *Middelmarch*, with the following words: ". . . for the growing good of the world is partly dependent on unhistoric acts: and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

I plead guilty to having been in the world and of it. Yet I know people who have helped me and I have a hunch when you think of the people who really helped you they were not famous. They are nurturing and loving people. It is such a part of them that they could not call attention to themselves. This is what we are all called to be. Our spiritual kin in the civilian community have their extrinsic benchmarks and we have our rank. To deny that is to live in ignorance. We see it, we accept its reality, but we have confidence that the real power is the power we have to influence lives is in quiet and unpretentious ways.

I am not attempting to show you a world with rose colored glasses. I see and you see our mutual grasping for straws of power that blow in the wind. I hear and you hear the political scuttlebutt that passes like lightning through our system. We know it is empty but filled with the trappings of power and prestige. We now read and hear words of spirituality and a religious language throughout our system. Are they real? Their reality is commensurate with our ability to decrease the straw-grasping. Otherwise, they are a lot of sounding brass. Much spiritual talk with the old styles of competiveness is simply the same old book with a different cover.

The real questions are: Shall we trust each other more? Shall we

care for each other more deeply? Will our congregants experience a deeper spiritual ministry? The religious talk is nice but it can soon get cheap. The real question is whether or not we will do more justice, love more mercifully and walk more humbly with our God.

Reflections on the Landscape of Spiritual Journeys

The Reverend Ruth Tiffany Barnhouse, M.D.

All spiritual journeys have the same destination. That is intuitively obvious, but the precise definition of that destination is not. Some call it the beatific vision, others call it the process of divinization. That last term seems presumptuous to many who would prefer the more modest goal of "a closer walk with God." Still others use the vocabulary of self-knowledge in various forms to define the goal. Nevertheless, most agree that however it is named or described, the destination of everyone's spiritual journey is the same.

No Two Travelers Are On The Same Road

Unfortunately, this very agreement hatches troublesome questions. Since the destination is the same, should not everyone's journey be similar if not identical? Is there not only one right road? And so, at various times in Christian history (not to mention the disagreements with pilgrims of other faiths) unseemly competitiveness has arisen between the proponents of various methods of undertaking the journey. Claims have been made that this or that way is the only way, or the true way, or the best way. All such discussion overlooks one very important point. The destination may be the same for everyone, but the starting points vary enormously.

These starting points do not vary simply because people are at different stages on the same path. Psychological factors play a very large role. Native intelligence is an obvious example, but differences in temperament are even more important. Whether one is an extravert or an introvert, whether one is, for example, primarily a thinking type or primarily an intuitive type—these and many other variants may influence one's perception of the spiritual journey, or even the actual terrain which that journey must cover. Some people deal best with the tangible, with

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practical facts, with specific tasks to be accomplished in a relatively limited period of time. Others are more at home with the intangible, with the world of abstract concepts, with the world of imagination. This explains why some need to look for God outside of themselves: their journey is an outward one; but others make an inward journey, and find God through the inconceivably difficult maze of introspection, in the search for what Jung calls the Self (which I take to be another name for that facet of the untarnished image of God in which each person is created). These temperamental differences can also be related to the sense of time, which varies greatly from person to person. For some people, next week is not very real. Others think in lifetimes or longer. All of these normal variables make for entirely different starting points on one's journey into the spirit.

In addition to these psychological factors, there are sociocultural ones as well. Whether one is rich or poor, highly educated or not, from urban or rural background, from upper or lower social class—all of these factors combine to affect one's starting point. National, ethnic and family traditions introduce further modifications.

Confirmation of the importance and effect of the different starting points is to be found in the quite different apostolates and rules of the various religious orders. These range from silent contemplative orders to those whose work is very active and mainly "in the world." Between these extremes are orders which combine contemplation and action in every conceivable way. If it is necessary to have this much variation to accommodate the different temperaments and spiritual needs of that relatively small group of persons drawn to full time religious life, how much more variety may we expect to find in that vast majority of persons not so called?

Still further, one must take account of special circumstances, favorable or unfavorable, which may affect the starting point. Those who have been very fortunate during their formative years may have no trouble at all believing that "my yoke is easy, my burden is light."[1] Others, less fortunate, with an all too understandable burden of despair, may have great difficulty even believing that there is a destination, much less that the terrain between where they are and where they want to go could possibly be traversed.

For all these reasons, one must be careful of easy generalizations in talking about the spiritual journey. At the same time, if any of the wonder and reward of such a journey is to be communicated to others, one must be specific enough to be convincing.

Three Safe Generalizations About Early Stages

In spite of these problems, it is possible to describe some of the features which all journeys have in common, no matter how disparate the starting

[1] Matthew 11:30

points, no matter how varied the terrain each pilgrim must cross. The metaphor of the journey is apt. First of all, one must have confidence in one's Guide and a firm belief that, no matter what hardships may be encountered on the way, the journey is worth taking. This may be obvious, but it can be far from easy. In fact, it is just here that many flounder, discouragement and lack of trust taking over. It frequently happens that some people whose need is really spiritual end up in the hands of psychotherapists because of problems of this kind. This is not a bad thing. Sound psychotherapeutic preparation is often a useful preliminary to a spiritual journey. (But—even though this is true, let us not forget that there are no persons so distressed that God cannot reach them directly. He may *use* our human skills to help others, but is not dependent on them!) It is also not wise to underestimate the amount of faith required by even the "healthiest" person starting on the spiritual journey. Doubts and fears are not the exclusive property of disturbed people. The "healthy" ones often merely have better techniques for concealing these obstacles both from themselves and from others.

Somewhere in the course of every journey one must contemplate "one's existential tendency to sin, as well as one's own particular sins, all in continuous interaction with the sin and sins of the world."[2] It is not possible to change that which is not acknowledged to be defective. For most people, this is a difficult and frightening part of the journey, whether it comes early or late on their particular path. Naturally this kind of terrain is traversed more than once. The first time is the worst. It is here that people often are afraid to look at the problems for fear that if the Guide really knew how inadequate they were he would refuse to lead them any further, and they are unable to tolerate the prospect of being abandoned in unfamiliar and dangerous territory. This fear is a foxhole that, tragically, can produce atheists. But eventually most pilgrims come to the infinitely comforting realization that "*all* have sinned and come short of the glory of God";[3] that God's love really does extend to *all* sinners, including, *mirabile dictu,* oneself. When these graceful truths are finally realized, many sins become remarkably easy to give up. (Psychological terminology might refer to many of these as "counterproductive defense mechanisms.") Those which are so deeply ingrained that they continue to recur in spite of one's best efforts, one simply learns to live with and, by the grace of God, one also eventually learns to compensate for them.

A tremendous increment of freedom comes with this new attitude toward sin. One no longer has to waste time lying to oneself about the true state of one's life, either to minimize or to exaggerate its problems. A deep meaning then emerges from Jesus' saying: "You shall know the

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[2] Ruth Tiffany Barnhouse, "Spiritual Direction and Psychotherapy," *The Journal of Pastoral Care,* Vol XXXIII No. 3 (September 1979), p. 156.

[3] Romans 3:23.

truth and the truth shall make you free."[4] Once it is established that many sins are quite easy to release and that it is not reasonable to expect perfection of oneself—even God does not expect that—the energy formerly bound up either in destructive behavior or in worrying about it becomes available for better use. Forgiveness is possible—not only possible but always at hand.

At this point in the journey the problem of choice enters the picture, and one of the great religious paradoxes emerges: to make a free, conscious choice is to listen to what God wants one to do.

This can present a serious stumbling block to those who have unfortunately conceptualized God in such a way that they are sure that what he wants is going to be unpleasant or difficult. They are sure that God's will will be contrary to their own. Of course, for those who have not done the preliminary work on sin described above, this may well be the case. But if that work has been done, the position is quite different. One knows that in spite of all one's failings, one is nevertheless a partner with God in the dynamic work of evolutionary creation. One's special gifts and talents, sometimes even one's failings or weaknesses, may be just what God needs to effect some part of his plan. God is at least as smart as human personnel directors; he knows that you don't get the best work out of people by putting square pegs in round holes, and that overall happiness and satisfaction of the workers leads to greater efficiency. This is not to say that difficult, painful, even frightening tasks may not be assigned. But in the end, if a long enough view is taken, these always turn out to contribute to one's growth and to enhance one's spiritual freedom. And to brighten the prospect still further, one knows that one is never doing the job alone. In these circumstances, decision making takes on an entirely new dimension. It has to do with discovering one's proper, most effective place in the larger pattern of the entire cosmos.

Now before making decisions on the ordinary human plane, we always, if we have any sense, get as much input as possible. We inquire not only about opportunities but also about obstacles and opposition; we do not attempt the impossible, nor do we choose courses of action beyond our resources or capacities. In spite of these limitations, we are able to feel that our decisions have been free: we did not blindly follow someone else's directive; we examined the circumstances to the best of our ability, and made the best choice available within those parameters.

This way of deciding things implies a certain attitude toward time. It is only children or immature adults who equate freedom with immediate gratification of impulse. One way to define maturity is to say that it consists of learning to postpone immediate gratification for the sake of more distant goals. Discerning God's will simply extends that process, adds to it another dimension, and thereby increases the amount

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[4] John 8:32.

of relevant, constructive input. One is, then, not giving up any freedom, even though it might have that appearance to the purely secular mind. One is actually acquiring freedom by improving one's options. This is the liberating insight so well expressed in the collect from the *Book of Common Prayer* which contains the phrase ". . . in whose service is perfect freedom."[5]

Why Later Stages Defy Precise Description

So far, we have considered three permissible generalizations about any spiritual journey: getting up one's nerve to start out in the first place, learning how to deal with sin and sins, and the need for discernment of God's perfect plan for one's life in order to make the best possible choices. After that, it becomes more difficult to generalize.

The reason for this underlines what has been said so far about the paradox that giving up one's own will is actually the way to freedom. Sins and mistakes of all kinds are boringly predictable. One murder or theft is pretty much like another. In spite of apparent differences in ideology, the sufferings inflicted on the subjects of despotic rulers are the same. This essential sameness of sin also holds true on a smaller scale. One selfish, tyrannical parent is pretty much like another; one delinquent child is pretty much like another; one greedy merchant or executive is pretty much like another. In fact, the reason there are only ten commandments is that there are only ten sins. They differ from one another only in degree and detail, not in principle. What they have in common is that they all inhibit real freedom, either one's own or that of others—usually both.

The good, however, is entirely different. There are an infinite number of ways to do good—infinite permutations and combinations of talent, creativity and imginative concern for others. It is our own unique, particular, soul-satisfying, life-enhancing, growth-producing (both for ourselves and for others) way of doing good which is our true destiny. And this destiny, known only to God, and discoverable only through communion with him, is the destination of our spiritual journey.

Since they are different for each person, generalizing about these later stages of the journey is not really possible. Not, at least, in so specific a way as one could generalize about the earlier stages. But this much can be said: love will be enhanced; love of self because of one's glorious identity as a unique child of God, love of neighbor and, both originating from and eventuating in the other two, love of God. This heightened capacity for love will produce true compassion, uncontaminated by hidden feelings of condescension or inferiority, or any of the other traits (sins) which so frequently spoil our efforts to do good in the

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[5] "A Collect for Peace", *The Book of Common Prayer*, (New York: Church Hymnal Corporation, and The Seabury Press 1977). p. 57.

world. In fact, redeeming and loving action in the world is one of the hallmarks of the pilgrim who is well on the way.

The results are not necessarily spectacular, and may not even be noticed by others. Nor need these results be either conventional or immediate. Forgotten poets, unappreciated in their own lifetime, but secure in the divinely inspired creativity of their work, may bring joy, comfort and uplift to thousands in later generations. Prophets and reformers, by their contemporaries considered troublemakers at best, criminals at worst, may bring later enlightenment, edification and growth to a whole culture. And those who think that the spiritual pilgrimage of an enclosed contemplative is selfish because "no good is being done in the world" have never called on the prayer life of such a religious community in time of need. There are many, many jobs which must be filled by the company of all faithful people in the work of "bringing in the Kingdom." Some of these are commanding and visible, others are humble and hidden, but all are essential to the Great Work.

Perhaps this section can best be summarized by changing the metaphor from journey to education. In this model, God is the Headmaster of the great school where the pupils are all of the members of the human family. (Some may wish to restrict this to the Christian family—I do not.) There are those pupils who do not wish to go to school at all, so God's problem in dealing with them is not unlike that of a truant officer; similar struggles and misunderstandings prevail. Other pupils have various sorts of handicaps, and therefore require a modification of the usual curriculum and special education in learning techniques before they can benefit from the unlimited educational opportunities offered. Many pupils, under the influence of such things as family tradition, feelings of inferiority or superiority, or simple ignorance of the possibilities, will have an entirely mistaken notion of what course of study would offer the best conditions for full development of their talents. The Headmaster must try to make them aware of their truest and best direction, must guide them to that work which they will be able to do best and which will therefore be the most satisfying, both for themselves and for others.

A fortunate few will be realistic from the start about their capabilities, willing and tractable pupils who will learn with apparent ease, and go on to apparently effortless success. But these are a very small minority. Unfortunately the other pupils observing them may succumb to discouragement, jealousy, or other responses which inhibit their own learning process.

God, unlike human headmasters, knows exactly what each pupil is capable of, exactly what would fit each one for the most fruitful and satisfying work. Not only that, his imagination is great enough so that he can find a worthwhile way for those who are apparently the most limited. Why, then, does he not have 100% success? He is limited by only one thing: the ill-considered exercise of "free will" (generated either by fear or by pride) in opposition to his best judgment, by pupils who think they

know better than he. Their "free" choice, brings disappointment and unhappiness in varying degrees, both to themselves and to others. It is sad to realize that all they had to do was to give up their own way and take the divine direction in order to become star pupils, truly effective, fulfilled, free and serene.

Some Serious Obstacles On The Path

Although human nature has apparently not changed very much over the millenia, (if we may judge by such disparate reports as those of Plato, the book of Proverbs or Shakespeare, not to mention oriental sources), prevailing cultural conditions at a particular time and place do appear to present both special opportunities and special obstacles to those embarked on the spiritual journey. In contemporary America two main and two subsidiary pitfalls await the unwary. These will be discussed in turn.

Our highly individualistic western culture places a great premium on success. The search for this necessarily leads people, beginning at a very young age, into sustained efforts to get and maintain control over as many aspects of life as possible. This value is particularly inculcated in males, many of whom go so far as to equate being in control with virility. Much of the women's liberation effort is intended not only to remove women from male control and to right the patent injustices which have been visited upon them, but also to enable them to emulate the hitherto predominantly male standards. Nevertheless, control is not an appropriate principle of relatedness. Respect, concern for the needs of others, cooperation, harmony—these are the hallmarks of a well-functioning human ecology. Whether we like it or not, we are dependent on one another. The notion that total control of one's circumstances is possible, let alone desirable, is a dangerous illusion.[6]

When this excessively independent attitude is unwittingly transferred to the spiritual journey, it creates a very serious problem since we then imagine that we can and should control that enterprise also. As we have seen, the exact opposite is the case. This misperception can affect persons in all kinds of life circumstances. Occasionally those who have not managed to be very successful in anything else, who feel that their lives are not under very good control, may think that at least in this private arena they ought to take charge and make good. Much more common is the plight of the gifted. People who are accustomed to the exercise of successful control in most areas of their life often have the greatest difficulty in relinquishing it vis-a-vis God. Those who are intellectually gifted may be plagued by the twin dangers of doubt and pride.

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[6] Francis L.K. Hsu, "Kinship is the Key," *The Center Magazine*, November/December 1973, pp. 4–14.

This article exposes the problems and dangers of excessive individualism by contrasting Western culture with traditional Chinese culture based on a sociocentric model. Readers are urged to look it up.

It is this problem of success and control to which St. Paul is calling attention when he writes:

> Take yourselves for instance, brothers, at the time when you were called: how many of you were wise in the ordinary sense of the word, how many were influential people, or came from noble families? No, it was to shame the wise that God chose what is foolish by human reckoning; those whom the world thinks common and contemptible are the ones that God has chosen—those who are nothing at all to show up those who are everything. The human race has nothing to boast about to God but God has made you members of Christ Jesus and by God's doing he has become our wisdom, and our virtue, and our holiness, and our freedom. As scripture says: if anyone wants to boast, let him boast about God.[7]

Jesus addressed the same problem when he said:

> Unless you change and become like little children you will never enter the kingdom of heaven. And so, the one who makes himself as little (RSV: "humbles himself") as this little child is the greatest in the kingdom of heaven.[8]

Because of human bias in favor of success and control, these passages have often been misinterpreted. They have been taken to mean that God despises our accomplishments, that they are at best useless if not actual hindrances. Some extremists have even declared them to be positively sinful. Such interpretations have repulsed many a potential pilgrim from even considering the journey. The true meaning lies elsewhere.

Children know they are helpless alone, and quite naturally rely on those older and presumably wiser for guidance. This, of course, is just the attitude we must all take toward God. And those who are not very gifted, or not very successfully circumstanced in life also know, either in resignation or in anger, that they are dependent on others. They have no illusion that they can manage their lives unaided. They have no lesson of apparently successful autonomy to unlearn. It is not that God despises for talents, but that he wants us to see them only as means, not ends: means which he must teach us how to use toward the true end he has designed for us. Now the fact that these problems required discussion by Jesus himself and again by St. Paul shows that they are not new. Nevertheless, our culture tends to accentuate them and we, perhaps more than less fortunate people, need constant reminding that we are not in charge—God is.

The second major pitfall is closely related to the first. In order to achieve the high measure of individualistic success which our culture holds up as an ideal, we become extremely competitive. And a destructive imbalance between the rights of individuals and the good of the whole society is the result. We are so concerned to become winners ourselves that we don't care any longer who loses. In fact, to call someone a

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[7] I Corinthians 1:26–31 (Jerusalem).

[8] Matthew 18:1–4 (Jerusalem).

"loser" is not, as it should be, an expression of compassion but of contempt. Even those whose competition does not produce very many rewards have still acquired the habit of constant comparison of themselves with others. This has a number of unfortunate results. For example, naturally timid or insecure people who feel that they differ greatly from their fellows may fail to appreciate their own gifts and special qualities, and may thus make it quite hard for God to lead them into their own unique paths. Another undesirable offshoot of competitiveness is the tendency to blame others for everything that goes wrong in order to ward off the need for admission of personal failure. Still another even more sinister result, and one which unfortunately is appearing to gain ground at the present time, is the quite unfounded view that one's own way is the best. This attitude is the cornerstone of intolerance, and when it is expressed in the religious field, it leads to fanaticism. It is easy to see this in religious totalitarians of other cultures, and we unite in condemnation of such figures as the Ayatollah Khomeini. But are we so quick to recognize it in some of our home-grown religious dictators who, under the rubric of "Christian evangelism", try to regiment people through fear into one narrow path which they claim to be the only way to God?

The two subsidiary pitfalls are both varieties of despair. The first is despair at the state of the world. This is expressed in the question "What kind of God lets x, y, or z happen?" (the Holocaust, famines, crime waves, the death of a loved one . . . the list can be endless). In short, God does not seem to be handling things very well. Plainly this is a variant of the control problem: if one were to charge oneself, one would do a better job.

But such despair can also arise from a mistaken conception of God as Mr. Fixit presiding over a world where satisfaction (as defined by the customer—see, there we are taking control again) is guaranteed. This view abdicates our responsibility by failing to acknowledge the spreading effects of sinful human decisions and actions. Instead of berating God for the state of the world, it would be more productive to remember that "if you're not part of the solution, you're part of the problem." The way out of such despair is to ask God's guidance on how to do something to alleviate the distressing conditions (whether one is directly affected by them or not), or for the wisdom and courage to bear those which cannot be changed. Poor God deserves some sympathy: he is stuck with having endowed his creatures with free will. Their abuse of it is not his fault.[9]

Another pitfall is excessive despair at one's own state. This is not only a problem for beginning pilgrims (as described earlier) but can periodically assail the seasoned traveler as well: "God loves everyone

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[9] Dorothy L. Sayers, *The Mind of the Maker*, (New York: Harper and Row, 1979) (First published in 1941).
See Chapter Five, "Free Will and Miracle" for a lucid exposition of this point. Chapter One, "The 'Laws' of Nature and Opinion" gives the theoretical basis for her argument.

but me.'' Such trouble can perhaps best be overcome when it is understood to be inverse arrogance. If one can't be the best (or at least very good), one can perhaps be the worst (or at least very bad).

Personal despair can also be the result of judging one's progress either by comparison with others whom one imagines to be doing better, or judging it by the wish for immediate and visible results. Comparison with others is, as we have seen, totally inappropriate. And one must never forget that the standards of eternity are different than the standards of human time, and that what we can see at any given moment is at best a limited view. One must also realize that others too, endowed as we are with free will, have their parts to play in the human drama, and the success of a particular scene is not wholly dependent on how we deliver our lines.

A Few Practical Pointers

I will describe two techniques which I have found extremely helpful on my own journey. First, when anything happens (either internally or externally) beyond the ordinary routines of living, I have learned to ask myself two questions: why did this happen *to me,* and why did this happen *now*? The first question helps to discern what lesson I need to learn, what territory I am being urged to explore. Comparison with the apparent good or ill fortunes of others is avoided, since the assumption is that the Headmaster is designing a course of study unique to my needs. The second question supports the first, since it helps to establish direction, to explain how I am being taught to build on previous experience, or to clarify what emerging needs of self or others I am being asked to address. I have found consistent attention to these questions an excellent way to rise above what Freud called the ''repetition compulsion'' and Eastern religions call ''bad karma.''

I have also found participation in regular corporate worship and in the sacraments most rewarding. Even though each journey is unique, we are a band of pilgrims moving toward the same goal, so mutual support and tasks undertaken together are essential. Here is found a practical application of St. Paul's corporate theology. He never evaluated any behavior on purely individual grounds, but always related it to the effect on the rest of the community. This is a valuable check on the ever-present danger of self-deception. And my understanding of the sacraments is that they ''translate the participants into eternity by means of a time-bound event, namely, the outward and visible occasion of each particular celebration.''[10] I therefore find them extremely supportive in helping to direct and focus my energy, to prevent disipating it in attention to the multiple distractions along The Way.

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[10] Ruth Tiffany Barnhouse, ''Patriarchy and the Ordination of Women,'' *Nashotah Review*, Vol. 15, No. 3 (Fall 1975).

Why There Are No Guarantees and No Proofs

At first it might seem that it is cruel or capricious of God to require that we undertake the journey with no nicely illustrated brochure telling us exactly what we will see, what we must pay, listing optional extras, and assuring us that everything will be taken care of by the cruise director—we need only to relax and enjoy the trip, confident that our horizons will be broadened and that we will be better off than before we went. A little reflection soon shows why it cannot be like that. Since no two journeys are alike, advance description and definition would be impossible even if it were wise. The purpose of the journey is growth, progress to real maturity, to the ability to exercise responsibility creatively in the service of the sacramental universe. It is *not* just to make our own lives more enjoyable, even though in the high meaning of joy that is a welcome by-product. Using the metaphor of education, learning does not take place if the answers are all in the back of the book. We begin as children, ignorant if willing novices, but the aim is, in Johannes Tauler's beautiful phrase, to grow into responsible "Friends of God."

Though we have no guarantees and no proofs, we do have the testimony, accumulated over the centuries, of a cloud of witnesses, the saints known and unknown who assure us that faithfulness on the journey really does lead to the peace that passes all understanding.

Infiltrational Politics in Confrontational World

Senator Mark O. Hatfield

The spiritual journey of a faithful believer's life is a primary instrument in the hands of Jesus Christ to bring healing and encouragement to others. Perhaps no one is more challenged in a time of polarization, fear and militarization of thought than a chaplain when faced with the fears and confusions of servicemen and women to whom he ministers.

I remember vividly the panic and paralysis among troops in the landing craft I commanded on D-day at Iwo Jima. Rushing headlong into the jaws of such danger and death was a heart-stopping experience for all of us on those Pacific Island beaches of World War II. In many ways, dangers a contemporary individual may face are similar. The complexities imposed by our technological age place all people on a figurative landing craft which opens to a bombarded beach of worldwide proportions.

In T.S. Eliot's play *Murder in the Cathedral,* a number of priests had barred the door of the cathedral because they had received word at Canterbury that Thomas the Archbishop was going to be assassinated, and they wanted to protect him. When Thomas learned of the actions of his loyal colleagues and priests he said:

> Unbar the doors. Throw open the doors. I will not have the house of prayer, the church of Christ, the sanctuary, turned into a fortress. . . . The church shall be opened, even to our enemies. Open the door.[1]

Now is a time in our history when there are those within the church who look at the world with a fear, a concern, a kind of disbelief at events which occur. The response for many is to withdraw . . . to pull the ramp up on the landing craft . . . to bar the door of the church of Christ . . . when an essential goal of a spiritual journey in Christ is to, by

[1] T.S. Eliot, *Murder in the Cathedral,* (New York: Harcourt, Brace and World, Inc.), p. 211.

Mark Hatfield (R-Oregon) was first elected to the US Senate in 1966. Prior to that time he served his home state in various positions, including two terms as Governor. As a Navy officer (1943–45) he commanded landing craft at Iwo Jima and Okinawa. Preceding his political career, he was Associate Professor of Political Science and Dean of Students at his alma mater, Williamette University.

His grace and with His power at work within us, face dangers head-on. Hebrews 11 and 12 testifies to the fact that we are undergirded by compelling truths: **1**) our faith has a goal, and means "putting our full confidence in the things we hope for" (11:2); **2**) there are great risks—"they lost everything . . . were spurned and ill-treated by a world too evil to see their worth" (11:38); **3**) and yet, we are not alone, "surrounded as we are by these serried ranks of witnesses" (12:1).

In summary, we are called to face squarely the world's complexities, to offer a Christian dimension of thought, and even to propose solutions to problems.

Vantage Points From Which To See World

We can look at the world from many viewpoints, and each one will cause us to realize the tremendous scope of its complexities. For example, we are told that during the ministry of Christ on earth there were 250 million people. By 1830, that figure had jumped to one billion. By 1930, the figure was two billion. Thirty years later, in 1960, the population was three billion. By 1976, only 16 years later, there were four billion people on earth and by 1990, five billion. And unless there is some awful catastrophe by the year 2000, geometric growth will have resulted in a world population of six billion men, women and children. This greater demand for the world's diminishing raw materials and resources strains our ability to cope. Is there a way to get handles on this situation when we fail to understand even the scope of the issue? It becomes a matter of deeper concern when we hear public officials openly proclaim that it is America's right to beseige any part of the world and secure raw materials by force, if necessary, in order to sustain our own consumer-oriented, industrial society.

Seeing the world as a place where the "strongest" prevail, Congress recently committed itself to spending one trillion dollars in the next five years for military programs alone. My concern about this is that no matter what one may feel about "adequate defense" expenditures, there is a prevailing attitude that we can reduce the issue of national security to strictly military terms. We see our security only in terms of our greater capacity to destroy the world rather than by how much we are contributing to healing war torn lands and feeding starving peoples. Our national security is made up of many components. Other vital factors include a strong, productive economy; an energy policy that makes us less dependent upon foreign supplies; a sacrificial attitude toward the world that allows us to give from our abundance rather than hoard it for our own selfish use; not to mention the vibrant and personal religious commitments of our people which we need to undergird our efforts at service. We have become victims of a mentality similar to the late Shah of Iran, who thought his weapons were sufficient to save him. And even though hi was one of the strongest military forces in the world, it could not.

Before we speak boldly on political issues to those we influence, we must first understand that Christians since the fourth century have had difficulty communicating anything to the world. We have labored under the millstone of the Christianizing of Rome . . . the Constantinian legacy. There are those who say "Ah, if we could only Christianize the government! If we could elect born-again Christians to public life, then we could solve the world's problems by legislating morality."

We Christians have had difficulty delineating between our loyalties to Ceasar and our loyalty to God. We have confused the two. Many in the evangelical community are confusing the two today. It is essential to remember that during the Holy Roman empire it became difficult to discern between the banner of Jesus Christ and the "Crusade" banner under which people were converted by the sword, and were subjected to inquisition and torture to purify their doctrine. Periodic reprisals by this type of "christianizing" have been a part of history every since.

Confronted with both this history and our present reality, there are some who suggest that we "withdraw and pray for the second advent, for we can have little direct impact on these issues. It's a worldly enterprise. Therefore, to demonstrate our commitment to Christ, we must be detached, withdrawn and isolated."

Whenever people suggest this approach I am reminded of the words of one of our great Americans, Jefferson Davis, long after he had served as President of the Confederacy. He wrote:

> We are living far from the world, not forgot, even though we may be forgotten, saved by such kind hearts as yours who are drawn to their friends by their adversities, rather than repelled by them.[2]

We should be drawn to these problems, issues and conflicts rather than be repelled by them, and should encourage others under our influence to do the same. Isolation is not the answer. Discerning the questions hurled by policies, trends, and assumptions must be the role of concerned and compassionate Christians. It is apparent in Scripture by the sacrificial action of Jesus and the prophets that we cannot "get along by going along."

Illustrative Issues

An illustration of an issue which directly affects one's relationships is the Carter foreign policy doctrine. The focal problem is not whether we agree with the President or with one another. In a larger sense, it is not whether you agree with my point of view, but whether or not we can be discerning about which issues we should engage because they affect us personally.

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[2] *Jefferson Davis, Constitutionalist: Letters, Papers and Speeches,* Dunbar Rowland, Editor, LLD, (Mississippi Department of Archives and History, 1923).

The issue of the Carter Doctrine gives us an opportunity to evaluate whether it is in our best national interest to commit military forces to secure raw materials from the Persian Gulf. Is it feasible and possible? In my view it is not, because such action is based on an illusion. It is bowing down to the god of materialism expressed in part by our automobiles and poses a significant question as to whether we should commit acts of violence in order to defend our wasteful lifestyle.

But our function, as those who claim to be peacemakers, is to face squarely questions like this one concerning the Persian Gulf. High ranking military leaders who appeared before the Senate Committee on the Panama Canal Treaty said on several occasions that we must ratify the Treaty because it would be impossible to protect the canal, exposed on both sides for fifty miles from guerrilla warfare.[3]

In the Persian Gulf the American interest is oil, oil profits, and oil politics, and we would be called upon to protect not 100 miles of canal but 6,000 miles of pipeline, 400 pumping stations and one-half million square miles of desert and water. These are the reasons the Pentagon is saying we may be called upon to use our tactical nuclear weapons. The threshold that one crosses from tactical to strategic use of nuclear weapons is a very fuzzy line. Issues like this one require that we be discerning and sensitive to those who will be affected by decisions.

The draft is another issue that will certainly impinge upon the ministry of military chaplains. People of good will differ markedly on this question. Senator Sam Nunn and I are on diametrically opposed sides of this issue, and yet have continued our close personal fellowship, and have maintained our commitment to pray together despite our occasionally heated public disagreements on draft registration. Our spiritual brotherhood gives us a framework in which to discuss how to apply the truth that we are stewards of God's creation, and especially of the highest part of His creation—human life. We must at least challenge assumptions that may lead us inexorably toward the use of more of our resources, human and otherwise, to destroy life. Like Senator Nunn and I have, other Christians are going to emerge on opposing sides of this and other issues. These disagreements should not be reason to call into question one another's commitment to Christ. The Scripture asks us, "What think ye of Jesus Christ?" It does not say, "What think ye of the Panama Canal Treaty, or the Carter Doctrine or the draft?"

Biblical Alternatives to Secular Challenge

Many military and non-military people alike are wrestling with a reality that General Dwight Eisenhower touched upon when he said:

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[3] Panama Canal Treaties: Hearings Before the Committee on Foreign Relations, United States Senate, 95th Congress, First Session, Administration Witnesses, September 26–30 and October 19, 1977, (Washington: U.S. Government Printing Office 96–949), pp. 95–196.

> Every gun that is made, every warship that is launched, every rocket fired, signifies in the final analysis a theft from the people who are hungry and are not fed, who are cold and not clothed.[4]

This points to a Christian idea of stewardship. And it is essential that we encourage discussion among sensitive people about our culture so permeated by the throw-away ethic of waste, and by destruction, violence and materialism. What can we do, each in his own way, to raise the conservation ethic, to recognize that all of creation was made by God, so we really own nothing individually? We may play games by holding titles, deeds and other symbols of ownership, but we truly own nothing because we simply cannot divest the Creator of His creation. We are called to be His stewards.

To propose an alternative to a culture and a world that is so stubborn and accelerated in its direction seems an awesome task. But just as the priests in Canterbury cathedral were shortsighted in approaching their problem, so are we often less than creative in our alternatives. There is no blueprint for success given to people of faith, and there is no guarantee that we will succeed in the terms of our success-oriented society. In his time, Thomas Becket was an utter failure. His enemies took his life. But in the sweep of history he stands as a reminder that we are called not to achievement or accomplishment but to a simple faithfulness to the Lord of history.

This truth is beautifully illustrated by an experience I had several years ago when I visited Mother Teresa in Calcutta. When I asked her about the magnitude of the task she had undertaken, she replied very simply, "Oh, I am not discouraged because, you see, God has not called me to succeed, He has only called me to be faithful." When I wrote to her after she was awarded the Nobel Peace Prize she responded, "Pray for me that I not loosen my grip on the hand of Jesus even under the disguise of ministering to the poor." We have been called to be faithful. It is in faithfulness that our calling to penetrate the world as salt becomes clear.

The best counsel we can give, since we are bound to differ on particular issues, is to suggest a methodology on problem-solving which is based upon the scripture and its directives. Rather than wasting energy by forming a new political party or by having a Christian platform or program which attempts to seize the power of Ceasar, we must penetrate the house of Caesar, all its institutions and all the structures of life—social, political, and economic—by carrying the witness, the power, the Holy Spirit, as the leaven, salt and light. In Luke 19, Jesus Christ wept over the city of Jerusalem. He said, "Would that even today you knew the things that make the peace! But now they are hid from your eyes." It

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[4] Dwight D. Eisenhower, *Public Papers of the Presidents*, "The Chance for Peace", Delivered before American Society of Newspaper Editors, April 16, 1963, p. 182.

was a city blind to the will of God and Christ's purpose in the world; that he had come to bring spiritual deliverance from sin, not political deliverance from Rome. They wanted to overthrow Caesar. He wanted to overthrow Satan and his power over the hearts of people and institutions.

Confrontational politics has outworn its usefulness when it comes to issues that concern the survival of the world. I subscribe to the view that infiltrational politics is perhaps more effective. As your life as a chaplain becomes increasingly the living embodiment of truth as you "are being changed into his likeness from one degree to another" (II Corinthians 3:18), it is through the relationship you have with your associates, with parishioners, and in the institutions of life that your witness will have an impact.

Pessimism is the mood of our age. It need not be the spirit of our journeys, though, because we worship the God of history. We are not the victims of circumstances. As Thomas Becket indicated in his response to priests, "the church shall be opened." He referred not to a physical cathedral but to a living organism. It is the Body of Christ, the Church universal, that brings us together in one family, in one body which requires every functioning member. What we believe in this regard is of value only as it becomes acted and lived out. George Eliot summed it up well when she commented:

> Ideas are often poor ghosts; . . . but sometimes they are made flesh; they breathe upon us with warm breaths, they touch us with soft responsive hands, . . . and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power, then they shake us like a passion. . . .[5]

[5] George Eliot, *Scenes of Clerical Life*, Garland Publishers, Inc., New York, 1975, p. 284–285.

Recovering Lost Identity

Thomas C. Oden

I. Where Am I Coming From?

I begin with a personal approach to our subject matter, which is the pastoral identity of pastoral counseling.

Empathy is the process of placing oneself in the frame of reference of another, perceiving the world as the other perceives it, sharing his or her world imaginatively. Incarnation means that God assumes our frame of reference, entering into our human situation of finitude and estrangement, sharing our human condition even unto death.

When the troubled person finds himself or herself under the care of someone with accurate empathy, one who seems able to enter another's perceptual framework, he or she experiences a profoundly liberating feeling of being known, being understood. Empathy is the precondition of all therapeutic effectiveness.

Christian worship celebrates the God who has chosen to enter our human frame of reference, to participate in our troubled condition, and to affirm human existence by sharing in it in all its radical contingency, suffering and death. Just as the counselor enters the frame of reference of the troubled person and significantly participates in the person's neurosis without himself being neurotic, so God, according to the Christian witness, participates concretely in our human estrangement without being estranged.

When the Apostles' Creed confesses its trust in the One who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, it expresses a radical affirmation of God's determina-

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tion to share fully in our human condition. This is against the docetic view that Christ was never really born.

The early church's proclamation about Christ's descent into hell constitutes the most radical witness to the infinite scope of God's unconditional empathetic love. Analogously, the therapeutic process may be seen as a certain sort of descent into hell. The therapist allows himself to engage in the depths of inner conflict of the neighbor. He decends into that hell with the neighbor, which may in turn free the neighbor to let himself down into experiencing the hell of his own feelings, and the resurrection of his courage.

There is an implicit assumption hidden in all effective psychotherapy which is made explicit in the Christian proclamation. The therapist accepts the client in the midst of his or her guilt and compulsions, not on the narrow assumption that he or she is just privately acceptable to the therapist as a human being, but on the much more basic assumption that the person is acceptable as a human being by being itself with cosmic permission to grow stronger and sounder, and that he or she is intended for authentic life. The counselor is not the final source of acceptance; he only points to an acceptance that has its source beyond himself. He or she assumes an acceptance that is already there, despite all human rejection. He assumes that the person does not know himself properly when neurotically guilty, frightened, and depressed. He assumes that it is written into the universe that the individual is acceptable, a much more profound ontological assumption than is ordinarily acknowledged by the therapist. He or she does not arrive at this assumption; but begins with it.

This implicit assumption is precisely what is made explicit and revealed by God's self-disclosure in Jesus Christ. The Christian *kerygma* seeks to state clearly and decisively that God has made himself known to us in history as one who accepts us unconditionally, that the One who gives us life is for us. This Word is delcared not as an idea but in an event that calls forth the witness of the church to this Word from on high.

Many pastors ask themselves: Can Christian proclamation of unmerited grace and humanistic-Socratic counseling be self-consistently practiced by one individual? The clarification of this ground of acceptance makes possible an answer. The good news, *Emmanuel,* that God is with us and for us, which is the implicit basis of counseling, is the explicit basis of preaching.

When the pastor performs his function as a counselor, his faith is becoming active in love. Here proclamation and therapy support one another in an integral ministry of witness and mission. The love of God to which the pastor witnessess in preaching is recapitulated in an analogous fashion in the emphathy of counseling.

But why even preach, if the same accepting reality is fully present in so-called secular relationships? What is the point of talking about Jesus as the Christ, if the love that he manifests openly is hiddenly pres-

ent in all of life, and perhaps uniquely and dramatically in secular psychotherapy?

The same basic issue had to be faced in the New Testament. Paul had declared that "there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon *all* who call upon him" (Rom. 10:12). Yet, if God is already present, why announce his presence? Paul therefore had to clarify that the purpose of proclamation is that of calling persons to an awareness of the reality of the situation in which they already exist, the reality of God's occurring love; not to introduce God to the world, as if he were not already there, but to introduce persons to themselves as those who are always already claimed by God. Paul asks how we are to rely upon the accepting reality if we have never known ourselves to be encountered by it (Rom. 10:13). And how are persons to "believe in him of whom they have never heard? And how are they to hear without a preacher?" In sum: "Faith comes from what is heard, and what is heard comes by preaching of Christ" (Rom. 10:17). Here is the necessity of overt, clear decisive proclamation, which announces the accepting reality present in therapy as a reality that has chosen to make itself known once for all in history.

But pursuing the other side of the issue if kerygmatic proclamation is so indispensable for the clarification of the reality of acceptance, why should it not be imperative for the effective therapist then to become a preacher? The nub of this issue is whether divine acceptance must be mediated verbally, or whether it can be authentically mediated nonverbally through an interpersonal relationship. Our argument hinges on the premise that liberating acceptance can be mediated concretely through interpersonal relationships without overt witness to its ground source, although it from time to time seeks to clarify its ground and source.

It was an attempt to spell out the intriguing consequences of these embryonic insights and hunches of the late 1950's that I set my feet on the path which has preoccupied me ever since, viz, the attempt to reengage the then atrophied dialogue between theology and many approaches to psychotherapy.

I want to speak both autobiographically and developmentally of this circuitous course of my own dialogue with psychotherapy, its richness and limitations, its value for me, and of the ways I am now coming to see the incompleteness of my own pilgrimage. I hope you will recognize that the surprising place in which I now find myself in this dialogue is an organic extension of the basic concern that first drew me into this dialogue; otherwise, my present concern might, on superficial glance, seem to be a reversal of the previous direction.

My clincial beginning point in the 1950's, later surpassed, but always appreciated, was client-centered therapy. Under the tutelage of Robert Elliott and others, I was then searching for an integration of a

therapy of personal self-disclosure with a theology of the divine self-disclosure (*i.e.*, Rogers and Barth), which eventually became spelled out in *Kerygma and Counseling*. I tried also to relate this thesis to Freudian, Adlerian, and Gestalt approaches to psychotherapy.

In the mid-sixties I was in Germany doing clinical work at the Psychiatrische and Neurologische Klinik at Heidelberg, working particularly with the existential psychotherapists, asking especially how the tradition of Binswanger, Jaspers, Boss van den Berg, Caruso and von Weizsacker could be integrated into the secularization theologies of Bonhoeffer and Bultmann, to which I was then deeply committed. Out of that period of work came *Contemporary Theology and Psychotherapy* and *The Structure of Awareness,* the latter of which is currently undergoing a stem to stern revision.

In the "freaked out" late sixties I was eagerly investing myself in virtually every brand of intensive group process I could learn about, from T-groups and growth groups to microlabs and marathons, with a strong emphasis on psychodrama and Gestalt awareness training. I undertook more clinical work with Ernest Melchert and Philip Hanson in a psychiatric ward of a VA hospital in Houston and taught CPE chaplain trainees at The Institute of Religion. In *The Intensive Group Experience* I tried to relate these energies and findings to the Jewish-Christian tradition of small group confession and mutual pastoral care, especially as manifested in hasidic and pietistic groups of the 18th century. My inveterate antinomian temptations became saturated with messianic pretentions, which eventually revealed themselves as hollow. This work with groups extended into a more detailed study and critique of transactional analysis in relation to Pauline-Augustinian understandings of human bondage and freedom in *Game Free*.

A major turn in my pilgrimage came about 1970 when I became painfully aware of the so-called "outcome studies" of the dubious effectiveness of average psychotherapy, whose cure rates barely match spontaneous remission, coupled with the frightening spectre of "client deterioration," *i.e.* worsening under the care of professional psychotherapists. The sobering result of thinking through the implications of these controlled studies for pastoral care was a substantial shift of direction in my most introspective and skeptical but least read work, *After Therapy What?*

Then in an attempt to go beyond some of the evident theoretical limitations of Berne's transactional analysis, I developed the Collusion Spectrum as a means of sorting out some of the subtleties of human interaction, relying heavily on the empirical data of social psychologists mostly of a behaviorist orientation, but seeking to correlate these data with the medieval doctrines of virtue and interpersonal justice in the discussion that Harper & Row acrostically entitled, *TAG,* for "The Transactional Awareness Game."

The crisis intervention therapists then became important to me in the mid-seventies as I dealt with moral and pastoral dilemmas in care for the dying in *Should Treatment Be Terminated?*

The perennial Kierkegaardian side of my mind did not become apparent to others until recently when I finally brought to fruition a project on *The Parables of Kierkegaard* which was fully two decades in the making. No twentieth century psychologist has influenced my mind as deeply as Kierkegaard, and I still doubt that the analytical powers and psychological insights of Freud and the post Freudians have equaled those of Kierkegaard.

This circuitous account of my pilgrimage is crucial to the rest of what I will be presenting—for it forms the background of the work I am currently trying to do in the recovery of the classical pastoral tradition. In *Agenda for Theology* (just published), you will sense a very different mood. For that effort represents a joyful decision on my part to turn again toward the classical Christian pastoral tradition, especially as expressed by the ecumenical consensus of Christianity's first millennium of experience in caring for souls, coupled with a critique of modernity, which I define as the overarching ideology of the modern period characterized by the autonomous individualism, naturalistic reductionism, and narcissistic hedonism so familiar to modern psychology. "Modern chauvinism" assumes that all recent modes of knowing the truth are vastly superior to all older ways, a view that has recently presided over the precipitous deterioration of social structures and processes in the third quarter of the twentieth century. My aim is to help free persons from feeling intimidated by modernity, which, while it often seems awesome, is rapidly losing its moral power, and to grasp the emerging vision of postmodern classical Christianity.

This is a rough aerial map of the rocky ground I have covered in relating counseling to the pastoral task. As I now return to the tradition, however, I do not wish to negate the achievements of this journey of discovery, nor do I want to disown my own work except for a few brief excessive passages in which I harshly inveighed against a deliberately religious orientation in counseling. But, I now see more clearly than before some of the deficits that prevented the previous dialogue from deepening and maturing. If this is where I am coming from, where am I headed?

A major effort is needed today to rediscover and remine the classical models of Christian pastoral care, and to bring back into availability the key texts of that classical tradition following about fifty years of neglect, a neglect the depths of which are arguably unprecedented in any previous Christian century. I am currently working on the prospectus for a multi volume series on Classics of Pastoral Theology, aimed toward the working pastor in the counseling task, functionally ordered to key topics of special interest, designed for use as a working reference in church libraries, pastors' libraries and clinical postoral education programs, with spare introductions to assist the reader into these texts and their practical

interpretation. Many of the key classical texts which have carried enormous weight for centuries of Christian pastoral counseling are available now only in rare book editions. Pastors and pastoral counselors today are hungering for deeper rootage in a rich tradition that is in many cases not even available to them.

II. The Historical Identity of Classical Pastoral Counseling

The identification of the classical style of Christian pastoral care is best achieved by pointing to a series of venerable texts that have been repeatedly and resourcefully used as key reference points for the church's pastoral ministry for many centuries (many of them steadily for over a millennium). These texts begin essentially with the New Testament Pastoral and Catholic Epistles and continue through many developments—patristic, medieval, and reformation—well into the nineteenth century (where pastoral theologians as varied as Bushnell, Vinet, Gladden and Theodosius Harnack demonstrate that the tradition was well-regarded, diligently remembered, and often quoted).

Although this is a richly varied body of literature, I will mention only a few of the most widely quoted texts that seem to carry the essential burden of the tradition. I am thinking of Cyprian's treatises on patience, jealously and envy, Tertullian's *De testimonio animae,* Chrysostom on the priesthood, the pastoral letters of Ambrose, many treatises by Augustine (on "The Greatness of the Soul," "The Happy Life," "Admonition and Grace," "Patience," and "The Care to be Taken for the Dead") The *Liber regulapastoralis* by Gregory the Great, which for more than a millennium was considered to be *the indispensible* guide to pastoral counseling, the Benedictine and Franciscan Rules, Bonaventura "On the Governance of the Soul," sections of Aquinas' *Summa* (prima secundae) on happiness, fear, anger, the emotions, the dispositions, love and desire, etc., Hugh of St. Victor's *De sacramentis* on confession, annointing of the sick, care for the dying, *The Enchiridion* of Erasmus, Luther's *Letters of Spiritual Counsel,* Zwingli's *Der Hirt,* Calvin's *Pastoral Letters,* Bucer's *De regno Christi,* Thomas More's *Dialogue of Comfort against Tribulation,* George Herbert's *Country Parson,* Benegl's *Pastoral Grundsätze,* Bishop Burnet's *A Discourse of the Pastoral Care,* Jeremy Taylor's *The Rule of Conscience,* Richard Baxter on "The Mischiefs of Self-ignorance and the Benefits of Self-acquaintance," the astute English tradition of pastoral direction represented by Anglican Bishops Wilson, Spratt, Gibson and Hort; many eighteenth century writers such as Doddridge, Edwards, Wesely, Zinzendorf and Paley were all interested in pastoral care and the caring community, followed by the pivotal contributions of Schleiermacher's *Die Praktische Theolgie* and J.M. Sailer's *Vorlesungen aus der Pastoraltheologie,* and by key systematic works on *Pastoral-theologie* by Claus Harms, H.A. Kostlin, J.B. Renninger, Theodosius Harnack, J. T. Beck

and Carl Immanuel Nitzsch in the nineteenth century; and in the English tradition there is J.H. Newman, F.D. Maurice, Handley Moule, Patrick Fairbairn and others, and the Swiss Protestant tradition is wisely represented by Alexandre Vinet's *Théologie pastorale ou theorie du ministère évangélique*.

The list could be much longer, but at least this will serve to show where the textual materials lie for the restudy and redefinition of pastoral counseling today, lost as it appears now to be in what Erikson would call an "identity diffusion." Although there are fascinating varieties within this tradition, a careful examination of it will show that it is indeed a single developing tradition (rather than a plethora of unrelated traditions) unified by its eucharistic center, and its concern to embody the living Christ through interpersonal meeting.

III. The Recent Clinically-Oriented Style of Pastoral Counseling: Has the Historic Identity Been Lost?

What curious fate has befallen the classical tradition of pastoral care in the last five decades? Positively, there has been a serious attempt to correlate pastoral care with the findings, the approaches and the theoretical and clinical resources of modern psychoanalysis and various psychotherapies. Negatively, there has been a pervasive amnesia toward the past. This has resulted in a bland sense of absent-mindedness and a growing naivete toward the theoretical self-understanding and the practical strategies of classical pastoral care.

Admittedly there are some exceptions (among whom I think Don Browning, Frank Lake, and Paul Pruyser are the most sensitive) but as one looks over the key contributors of this last half century from Boisen to the present, one wonders how it could have happened that the classical tradition could have been so quickly misplaced and atrophied despite the best intentions. Yet it is this very non-theological, pragmatic, non-classical (even anti-classical) tradition of American pastoral care that is now blithely being exported around the world, with Dietrich Stollberg in Germany and several figures in England leading the way problematically toward the Americanization of pastoral care in Europe. Even the best representatives of American pastoral counseling such as Howard Clinebell, Seward Hiltner and Waynes Oates*, have not really touched the depths of the classical tradition except for occasional selective attention to it, as each of them, I think, would readily admit.

In order to test out my hypothesis that the classical pastoral tradition has been quickly and abruptly forgotten in the twentieth century, I gathered some data from the indices of leading books on pastoral theology from the nineteenth and twentieth centuries. I selected ten key figures in classical pastoral care that seemed to me to carry the tradition

*Editor's note: See Dr. Oates' response in the following article.

significantly: Augustine, Richard Baxter, Calvin, Chrysostom, Gregory the Great, George Herbert, Luther, Jeremy Taylor and Tertullian. I checked out the number of times they appeared in several standard works of pastoral theology in the nineteenth century, those by William G. T. Shedd (Union, Presbyterian), *Pastoral Theology* (1879), Patrick Fairbairn (Glasgow, Scottish Presbyterian), *Pastoral Theology* (1875), James M. Hoppin (Yale, Congregationalist), *Pastoral Theology* (1884), Heinrich Kostlin (Lutheran, University of Giessen), *Die Lehre von der Seelsorge* (1895), Washington Bladden (Congregationalist, Columbus), *The Christian Pastor* (1871), and Clement Rogers (Anglican, London), *Introduction to the Study of Pastoral Theology* (1912). I found that all seven turn-of-the-century authors quoted or referred at least once to Chrysostom, Augustine, Luther and Baxter (**Table 1).** There were 154 references to these ten classical pastoral guides. Most often referred to were Augustine, Luther, Baxter and Chrysostom, followed by Herbert, Calvin, Taylor and Gregory. This clearly establishes the point that at the turn of the century the classical tradition was alive and well, recalled, and considered important to the practice of pastoral care.

Curosity aroused, I then selected seven major contemporary writers on pastoral counseling whose influence I judged to be most general, and whose views seemed to me to be most representative. I chose four well-known American discussions: Seward Hiltner's *Pastoral Counseling,* Howard Clinebell's *Basic Types of Pastoral Counseling,* Wayne Oates' *Pastoral Counseling,* Carroll Wise's *Pastoral Counseling;* and three Europeans: from the Lutheran tradition I chose Dietrich Stollberg's *Therapeutische Seelsorge,* from the Reformed tradition, Paul Tournier's widely read study, *The Doctor's Casebook in the Light of the Bible,* and from the Roman Catholic tradition, Father Joseph Nuttin of Louvain's *Psychoanalysis and Personality.* I checked the indices of all these well-known references and could not find one single quotation by or reference to any one of our key classical figures! Not one from Augustine, Baxter, Calvin, Cyprian, Chrysostom, Gregory the Great, or Luther! It is as if for these contemporary pastoral counselors that tradition did not impinge relevantly on their work and was not once referred to (**Table 2**).

This then further whetted my interest in how many references these same current writers might be making to key modern psychologists and psychotherapists in their attempt to give guidance to Christian pastoral counselors. The result surely is not surprising: I selected six major psychotherapeutic contributors: Freud, Jung, Rogers, Sullivan, Berne and Fromm. I found 330 references to these modern figures in the same seven books, including 109 to Freud, 101 to Rogers, 45 to Jung, 27 to Fromm, 26 to Berne and 22 to Sullivan (**Table 3**). In most of these cases these writers were being quoted with approval, or referred to as authoritative guides for pastoral counseling.

This exercise proved conclusively to me that contemporary psychotherapists are far more inwardly important and objectively authorita-

Table 1. Illustrating the Frequency of References to the Classical Tradition of Pastoral Care in the Late Nineteenth Century:

	SHEDD (Pres.)	FAIRBAIRN (Scott Pres.)	HOPPIN (Congr.)	KOSTLIN (Luth.)	GLADDEN (Congr.)	KIDDER (Methodist)	ROGERS (Angl.)
AUGUSTINE	9	1	1	2	2	1	12
BAXTER	8	7	2	3	3	1	1
CALVIN	4	1	1	3	2	—	—
CHRYSOSTOM	1	2	6	6	3	2	1
CYPRIAN	—	1	1	2	—	1	—
GREGORY	—	—	1	2	1	—	5
HERBERT	—	1	4	1	4	1	3
LUTHER	1	1	4	11	5	1	2
TAYLOR	1	1	3	2	2	—	1
TERTULLIAN	2	1	2	1	—	—	—
	26	26	25	33	22	7	25

Table 2. References to Classical Texts of Pastoral Care by Representative 20th Century Pastoral Counselors.

	SEWARD HILTNER *Pastoral Counseling*	HOWARD CLINEBELL *Basic Types of Pastoral Counseling*	WAYNE OATES *Pastoral Counseling*	CARROL WISE *Pastoral Counseling*	PAUL TOURNIER *Doctor's Casebook in the Light of the Bible*	DIETRICH STOLLBERG *Therapeut. Seelsorge*	FR. JOSEPH NUTTIN *Psychoanalysis and Personality*
AUGUSTINE	0	0	0	0	0	0	0
BAXTER	0	0	0	0	0	0	0
CALVIN	0	0	0	0	0	0	0
CHRYSOSTOM	0	0	0	0	0	0	0
CYPRIAN	0	0	0	0	0	0	0
GREGORY	0	0	0	0	0	0	0
HERBERT	0	0	0	0	0	0	0
LUTHER	0	0	0	0	0	0	0
TAYLOR	0	0	0	0	0	0	0
TERTULLIAN	0	0	0	0	0	0	0
	0	0	0	0	0	0	0

Table 3. References to Contemporary Psychotherapits by Representative 20th Century Pastoral Counselors:

	HILTNER	CLINEBELL	OATES	WISE	TOURNIER	STOLLBERG	NUTTIN
FREUD	8	8	9	1	9	5	69
JUNG	10	6	1	0	13	3	12
ROGERS	19	18	4	6	0	26	28
FROMM	8	6	0	9	0	1	3
SULLIVAN	5	4	5	5	0	1	2
BERNE	0	19	6	0	0	1	0
	50	61	25	21	22	37	114

tive for pastoral counseling today than are the writers of the classical tradition of Christian pastoral care. I invite others to check this out for themselves using different historical and contemporary writers, and I think the result will be the same.

What happened after 1920? It is as if a great pendulum gradually reverses its direction and begins to swing the other way. A key figure in the reversal was Anton Boisen, the founder of the clinical pastoral education movement, a creative man in whom the classical tradition still lived and whose works are still eminently worth reading. Pastoral care soon acquired a consuming interest in psychoanalysis, psychopathology, clinical methods of treatment, and in the whole string of therapeutic approaches that were to follow Freud. It was a vital and significant problematic, but regrettably the theological moorings were not sufficient to prevent an ever increasing amnesia toward the previous traditions of pastoral counseling. It is as if a giant shade were pulled and pulled rather quickly. What has occurred subsequently are wave after wave of various hegemonies of emergent psychologies accommodated cheaply into pastoral care without much self-conscious identity formation from the tradition. I do not want to exaggerate so as to suggest that the classical tradition of pastoral care was entirely forgotten. That did not happen. We are still living out of it implicity, because social patterns and historical paradigms are maintained at grass roots levels by resilient social traditioning despite changing ideologies and leadership elites. But the classical tradition had not been diligently *studied* since the 1920's. We are not at the far end of the pendulum swing, and the momentum is again reversing.

During the past twenty years of my professional life, the methodological key to the active energies of pastoral care has been its pervasive eros toward the accommodation of various therapies from orthodox Freudian and Jungian all the way through the spectrum of Sullivan, Rogers, Skinner, Fromm, Perls, Berne, Ellis, Schultz, etc., etc., etc.—all of these one by one have been courted and accommodated (often rather uncritically) *to* the structures, language and professional apparatus of Christian ministry. Thus the task of the "pastoral counselor" thus understood in recent years has tended to become that of trying to ferret out what is currently happening or likely to happen next in the sphere of emergent psychology and adapting it as deftly as possible to the work of ministry, but in the adaptation from the fundament of Christian pastoral care in its classical sense is neglected at best and at worst polemicized. So pastoral theology has become in many cases little more than an accommodation to the most current psychological trends (often, as psychologist Paul Vitz has astutely shown, a pop expression of a bad psychology to begin with), with only the slenderest accountability to the classical pastoral tradition. Meanwhile it is little wonder that the working pastor continues to look in vain to the field of pastoral theology for some

distinction between Christian pastoral care and pop psych faddism. I may be exaggerating slightly, but I think not much.

This process might have continued further for some time to come with some plausibility were it not for the most damaging and embarrassing blow to this accommodationism, viz. the slowly growing recognition of the fate laden importance of the empirical outcome studies of the actual results of psychotherapies and of the surprising ineffectiveness of average psychotherapy. An accumulation of controlled studies by highly respected psychologists (Allen Bergin, Hans Eysenck, Hans Strupp, Meltzoff and Kornreich, Jerome Frank, Whitehorn and Betz, Truax and Carkhuff, Philip Hanson and others) has convincingly shown that *average psychotherapy is not more effective than the cure rate that eventuates merely through the passage of time.* The baseline for spontaneous remission is set by most studies at between 65–72%. This is about where most evidence shows psychotherapeutic care rates to be. This is not just a curious perverse idea of untested theory, but a well-supported conclusion based on hundreds of controlled impirical studies, which have caused me to question the effectiveness of the very psychotherapies upon which I had been building my case as a theologian in dialogue with behavior change theories.[1] The evidence has been around and accumulating for a long time, but to date it has been almost systematically ignored by the accommodationist momentum that has until recently become virtually normative in recent American pastoral care. The accommodation of pastoral care to psychotherapy will bottom out the moment these outcome studies are taken seriously.

Evidence is growing that the time is ripe for a major restudy of classical Christian pastoral counseling. Working pastors are ready for this long delayed development, deeply hungering for both the theological roots and practical methods of traditional pastoral care. The average pastor has come to a saturation point with fads. He or she has likely done the TA trip, the T Group trip, microlabs, perhaps some Gestalt training, probably dabbled with psychoanalysis and/or any number of other available therapeutic stratigies: client-centered, bioenergetics, Jungian, Adlerian, rational-emotional therapy, parent effectiveness training, E.S.T., and the list goes on and on. The pastors are wondering not only how most of these approaches are to be integrated into the Christian tradition (since many of them are openly contemptuous of certain key assumptions of Christianity), but they also anxiously wonder what their social consequences will be (the early readings are not encouraging). The pastor knows there has to be a better way, and is tired of compliantly following psychiatric clues in an era in which psychiatry itself is more and more on

[1]For a general review of these studies, see my two most recent articles in the *Journal of Humanistic Psychology*, on "Psychotherapeutic Deprofessionalization," 14,2, Spring, 1974, and "Consumer Interests in Therapeutic Outcome Studies," 15,3, Summer, 1975, or Ch. 3 of *Game Free* or the concluding Chapter of *After Therapy What?*

the defensive. Many pastors have long suspected what the public opinion analysts are now verifying, that psychiatry has the lowest trust rating among medical specilizations.

It is doubly ironic that the psychologists and psychotherapists themselves are beginning to call pastors back to their traditional pastoral identity. Major statements by Karl Menninger, Frank Lake, Paul Pruyser, Hobart Mowrer and Paul Vitz have forcefully stated this point, and there is every reason to believe that this momentum will increase. In speaking of the pastoral counselors he has worked with, Paul Pruyser writes: "I became aware that much of the instruction was one-sided, with the consent of both parties: the theologians sat at the feet of the psychiatric Gamaliels and seemed to like it. Pastors were eager to absorb as much psychological knowledge and skill as they could, without even thinking of instructional reciprocity . . . .I have learned that ministers would be hard put to know what to teach, from their own discipline, to members of the psychological professions even if they were specifically asked and salaried to do so," and he goes on to plead that ministers recover their historic identity in order better to serve persons who are doing some real "soul searching."

IV. The Promise of an Enriched Synthesis Between Old and New

Finally it seems fitting to speak, even if tentatively, of the challenge and promise of the road ahead for us in Christian pastoral care, assuming a new accessibility to the tradition. I am not proposing a reactionary archaism that would rigidly repeat past culturally determined formulae. The task that lies ahead is the development of a post-modern post-Freudian, neo-classical approach to Christian pastoral care which has taken seriously the resources of modernity, but which has also penetrated its illusions, and having found the best of modern psychotherapies still problematic, has turned again to the classical tradition for its bearings, yet without disowning what it has learned from modern clinical experience.

In order to do this, we must learn in some fresh new way the courage to give intelligent resistance to the narcississtic imperialism and hedonistic reductionism that prevails both in the culture and to a certain extent also in the churches. This courage I have not yet seen, but nothing is more crucial for us in this field than to find its ground and possibility. We can no longer afford ourselves the luxury of allowing contemporary psychotherapies to define for us what pastoral care is. We must define for ourselves again what pastoral care is, and in what sense pastoral theology is and remains theology. Otherwise more wheel-spinning and professional identity confusion.

The task is not merely that of giving critical resistance to present trends, but moreso of giving new energies to a wholesome reconstruction

of a pastoral care that is informed by Christian theology, able to provide a credible pastoral theodicy, aware of the dialectic of grace and freedom, gospel and law, and able to point saliently to the providence of God amid our human alienations.

But *really,* you ask, what can the classical tradition usefully contribute to modern pastoral counseling? What practical difference might it make if it were taken seriously, while at the same time we were trying to hold on to the achievements of contemporary clinically-oriented pastoral care? Although it is far too early to answer these questions with any certainty, here are some of the general shifts of direction that I would expect to occur, to a greater or lesser degree:

1. Pastoral *intercessory prayer* would again become an important aspect of pastoral interaction.

2. The *antinomianism* of contemporary pastoral care (under the influence of pop psychologies) would be more effectively resisted by a more balanced dialetic of gospel and law.

3. Marriage counseling would tend to function more within the framwork of the traditional Christian doctrine of *matrimony* rather than essentially as a hedonic cost/benefit calculus.

4 *Empathy* training for pastoral counseling would be more deliberately and self-consciously grounded in an incarnational understanding of God's participation in human alienation.

5. Out of our recent history of exaggerated self-expression, feeling disclosure and narcissism, we may be in for a new round of experimentation in *askesis,* self-discipline, self-denial and rigorism which might in turn threaten to become exaggerated in a masochistic direction, and thus again need the corrective of a balanced Christian anthropology.

6. This diminishing moral power of the previously prevailing momentum of individualistic autonomy and self-assertiveness may call for a new emphasis in group process upon corporate responsibility, mutual accountability, *moral self-examination,* and social commitment that would be undergirded by studies in Bible and tradition.

7. We are ready for a new look at the traditional Protestant pattern of regular pastoral *visitation,* which could enter many doors now closed to most secular therapists.

8. Pastoral visitation and counseling would work harder than it's now working to develop a thoroughing and meaningful *pastoral theodicy* that takes fully into account the philosophical and moral objections to classical Christian arguments on the problem of evil and the meaning of suffering, yet with new attentiveness to the deeper pastoral intent of that tradition.

9. The new synthesis will interweave evangelical *witness* more deliberately into the process of pastoral conversation rather than disavowing witness or disassociating proclamation from therapeutic dialogue.

10. *Group experimentation* would continue, but be rooted more awarely in classical Christian understandings of *koinonia, marturia* and *diakonia.*

11. Older therapeutic approaches such as fasting, dietary control, meditation, and concrete acts of restitution are likely to have new importance.

12. The now atrophied concept of *''call to ministry''* may need to be thoroughly restudied, and reconceived as a hinge concept of the pastoral office, and of ordination.

13. Contemporary pastoral theology in dialogue with the classical tradition may learn to speak *amen* in a rigorous way about the spiritual and moral qualifications for ministry, reflecting the tradition's concern for moral character, humility, zeal, and self-denial.

14. The modern pastor may learn to adapt to contemporary interactions something of the finely atuned and sensitive *art of spiritual direction* as developed in the classical tradition.

13. Pastoral care will become less prone to messianism faddism, because it would have built into it a critical apparatus more deeply rooted in the Christina tradition.

16. A non-sexist, non-chauvinist reinterpretation of ministry, prayer, pastoral care and spiritual direction will require a serious critical dialogue with tradition, a dialogue that must be as far-ranging as the radical feminists assert, and yet able to listen carefully to the collective wisdom of Christian historical experience; that critical dialogue is worth risking, and far better than a simplistic accommodation to modern individualistic narcissism or reductive naturalisms.

17. The term pastoral counseling will again be reclaimed as an integral part of the pastoral office, intrinsically correlated with liturgy, preaching, and the nurture of Christian community, and relatively less identified with purely secularized, non-ecclesial, theologically emasculated fee basis counseling.

Conclusion

Pastoral counseling need not be ashamed of many of its achievements in the twentieth century, but quite candidly an awareness of classical pastoral models has not been its strength. The European churches are learning rapidly from American pastoral care of our clinical training and therapeutic skills, but if we ask how well be have integrated these achievements into ordained ministry or a clear conception of the pastoral office, the answer must be, ''very superficially.'' At worst, pastoral counseling has learned that it can get along quite well without Christ and the Apostles, scriptures and the church fathers and with minimal pastoral reference. At times it amounts to a curious disavowal of professional ministry in the name of professionalism.

I have tried as a theologian to defend fee-basis counseling. I have even sought to provide it a biblical and theological rationale. But I now find myself hard put to account for the now all-too-familiar pattern of the ordained, full-time fee-basis pastoral counselor who now has no congregation, no explicit pastoral role, and cannot tell you the inner relation between the therapeutic task and the Christian community. One has to skate pretty far out on the thin ice of secular theology in order to easily embrace the premise that this is all there is to the pastoral office—*diakonia* without *marturia,* counseling without *kerygma*—and that pastoral counseling may be fully expressed without any reference to Christian *Koinonia,* Word, baptism, Lord's supper, ministry, ordination, prayer, scripture and the language of the religious community out of which it emerges and to which it is presumably accountable.

First Protestant and now Catholic pastoral counseling has been suckered into a collusive relationship with an accommodationist theology that has seduced it into a partial or substantive disavowal of historic Christianity, its sacraments, doctrine, ordination, and self-giving service. I give you a case in point: with the emergence of government supported therapies, to our amazement it has suddenly become a pocketbook question for some fee-basis counselors as to whether they are in any definable sense Christian pastors, and on that answer hangs the fateful possibility of their being able to get on government payrolls as counselors and consultants. The spectre of government-sponsored pastoral counseling not only raises grave questions of church and state boundaries, but moreso it raises puzzling questions about the extent of disavowal of religious orientation and witness implicit in tax supported counseling. This has thus unexpectedly placed pastoral counseling *in statu confessionis.* Some will experience the question starkly: as a pastoral counselor, will I in good conscience accept income from the government at the cost of disavowing implicity or explicity all religious perspective or reference in my counseling process? If I make that disavowal, to what extent can I or the church I serve, legitimately regard that as pastoral counseling? What is pastoral and about a pastoral counseling that has abandoned the historic pastoral office? Some counselors will quickly answer, Yes, I can in good conscience accept government funding, pointing easily to other ministers who have entered government social service. They will argue that they can fulfill their ministry without word and sacrament, without overt witness or worshipping community and (why not) without ordination. Big brother government involvement in pastoral counseling is only an overt and stark example of what is happening more subtly in fee basis pastoral counseling generally, with third party payments on the increase.

What disturbs me most is the fact that such fateful decisions can come so easily and thoughtlessly. For I am aware of the cheap-grace theology that supports them, with which I myself to some extent have colluded or at least (until recently) not rejected with determination. That theology has offered pastoral counseling a fleshless Christ, a *logos asar-*

kos, coupled with a diluted ideology of general ministry that makes no distinction between the ordained ministry and the ministry of the laity, and therefore easily loses track of the specific scriptural entrustment to ordained ministry to secure the apostolic witness through Christian teaching, preaching and sacramental action.

Just as the Christian martyrs of the second and third centuries were called upon by state power to give assent to the Roman gods, and refused, and therefore entered into a *status confessionis* in which confession of faith was unavoidably required at great cost, so is ministry today coming to such a point where the confession of faith may be unavoidable: We will not accept your tax money, surveillance or support if they require any hint of a disavowal of the God of Abraham, Isaac and Jacob and Jesus. Some will choose one way, some another. But if it is less than a deliberate decision, we deceive ourselves in a deeper way than all the layers of neurotic self-deception that we have learned to analyze. For it is, finally, God with whom we are dealing, who judges justly and who knows the imagination of our hearts.

A Response to Tom Oden's Article *Recovering Lost Identity*

Wayne E. Oates, Th.D.

As I started writing this article, I was prompted on my final reading of Tom Oden's paper to pull down my copy of his book, *The Structure of Awarness*. I had read, marked, and inwardly digested this book in 1969 when it was first published. Tom Oden's personal kindness ambushed me with joy as I read the following words on the inside first page in Tom's own handwriting:

> With personal greetings to Wayne Oates, from whose criticism I have benefited, and whose integrity and consistency I have always appreciated.
>
> ——Tom Oden

Our covenant of friendship allows for criticism. However it demands a guileless wisdom, free of any desire to hurt, efface, or play games with either the chaplains to whom this is addressed or with Tom Oden's work which I have been asked to assess by your editors. This article has been requested by the *Military Chaplains' Review*. They have asked me to give a "counterpoint" discussion of Oden's article. I have responded to their request affirmatively.

On the same morning I re-examined Oden's *The Structure of Awareness,* a colleague of mine, Professor Henlee Barnette, brought me a birthday gift (I am celebrating my 63rd birthday). I could hardly believe it! It was a copy of Tom Oden's edition of *The Prayers of Soren Kierkegaard*. This book represents my appreciation of both Tom Oden's and Soren Kierkegaard's work.

As I read Oden's hypothesis in his article, I understand his major concern to be as follows. He sees pastoral counselors wading in the shallows of modernity. He sees himself as an attorney-polemicist for an-

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cient Christianity in the courts of modernity.[1] He attempts to make a case for our going back to the scriptural and patristic texts for what he calls the consensus of Christianity's first millenium. He specifically names Augustine, Baxter, Calvin, Chrysostom, Cyprian, Herbert, Luther, Taylor, and Tertulliam as representative of this classical consensus. He then weighs the works of Hiltner, Clinebell, Wise, Oates, Tournier, Stollberg, and Nuttin in the balances of our use of quotations from the pre-psychotherapeutic authors. He compares us unfavorably with pastoral authors such as Shedd, Fairbairn, Hoppin, Gladden, Kidder, and Rogers who wrote in the pre-twentieth century. He finds us devoid of classical concern and oversaturated with such secular moderns as Freud, Jung, Rogers, Fromm, Sullivan, and Berne. He recommends a return to the Church Fathers as an antidote for the addiction to psychotherapeutic modernity.

The Problems of Oden's Methodology

Oden's method is to make a case as an attorney-polemicist for classical Christianity. In an earlier work, Oden says: "I am called to take a position over against my hearer as self-consistently as possible, and from time to time it will be necessary to destroy weak and idolatrous foundations and apply the scalpel to cancerous assumptions that would ultimately prove harmful to the church's mission."[2] It seems that he sees himself as fulfilling that call in this article.

Also, in his book *Kerygma and Counseling,* he speaks of his own attitude at that time toward psychotherapy: He says, " . . . our discussion does not in any sense stand *against* (italics his) a Freudian or Alderian or Sullivanian point of view. Admittedly it does stand *within* (italics his) the Rogerian tradition . . . ."[3] It seems that Oden at that time (1966) was committed to the psychotherapeutic approach of Carl Rogers, one of the authors whom he cites as being quoted by pastoral counselors. Whether or not an author is "against" or "within" a given psychotherapeutic tradition will not be apparent in a survey of the index. Thus, on the basis of Oden's desire to be as "self-consistent" as possible, he can be criticized fairly for this glaring inconsistency in his method of data collection. In short, his method does not provide him with adequate data for the conclusions he draws.

I share Oden's wishes for a beating theological heart in pastoral counseling. I myself have to square and plumb my practice of pastoral care and counseling with classical Christian teaching and practice. As one of those brought into Oden's court, let me say that *all* my writings, and not just *one* book, speak for themselves, and consistently emphasize

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[1] See Oden's book, *Agenda for Theology*. New York: Harper & Row, 1980, pp. 15 and 107.
[2] *Kerygma and Counseling*. Philadelphia: Westminister Press, 1966, p. 173.
[3] *Ibid*. p. 37.

the whole counsel of the Gospel. The method of research Oden uses is open to criticism. In using *one* of his authors' books, he does not assess other books that are more pertinent to Oden's concern than the book he uses. Thus, he misses the development of each author's pastoral identity. For example, Hiltner's book *Pastoral Counseling* appeared in 1949, but his *Preface to Theology* (1969) has seven references to Baxter, three to Luther, three to Calvin, and a wide range of references to Herbert (2), Hoppins (2), and Tillich (8). Conversely, Freud is referred to once, Rogers three times, and Sullivan twice. A more consistently fair handling of the number of quotations would take into consideration the whole range of the author's books written for different purposes in the developing theological maturity of the author.

For example, when Oden's same technique of evaluation is used on four of his books, one discovers much about Oden's own pilgrimage of theological search in arriving at his present stance. In his *The Structure of Awareness* (1969), Oden's index shows the following:

Augustine	1	Tertullian	0
Baxter	0	Freud	6
Calvin	2	Jung	0
Chrysostom	0	Rogers	5
Cyprian	0	Fromm	1
Gregory	0	Sullivan	0
Luther	2	Berne	0
Taylor	0		

However, Oden's most quoted religious teachers at that time are:

Bonhoeffer	3	Soren Kierkegaard	8
Bultmann	7	Richard Niebuhr	2
Heidegger	7	Reinhold Niebuhr	3
Husserl	3	Paul Tillich	8

His most outstanding list of references is forty-four Biblical references, more than all the above put together.

In Oden's *Game Free: The Meaning of Intimacy* (1974), he reveals the following references to his classical saints:

Augustine	8	Gregory	0
Baxter	0	Luther	8
Calvin	3	Taylor	0
Chrysostom	0	Tertullian	3
Cyprian	0		

In his *Prayers of Kierkegaard* (1978), the whole book extensively quotes Soren Kierkegaard. However, his index reveals the following count of his criteria used in his article:

Augustine	0	Gregory	0
Baxter	0	Luther	2
Calvin	0	Taylor	0
Chrysostom	0	Tertullian	0
Cyprian	0		

Oden's research design does not hold steady in his book, *Agenda for Theology*. It does not *have* an index. The research person, in an attempt to reduplicate Oden's method, is forced to *read* the book in order to get a list! Therefore, I *read* this book through, as will be seen in the rest of this article. I discovered some remarkable data when I enumerated his own references to the lists of psychotherapists and anicent saints. I relied only on substantive *use* of the materials of these authors. I omitted the references in the *multiple listing* of many authors (for which Oden has a penchant). The results are:

Augustine	0	Tertullian	0
Baxter	0	Freud	2
Calvin	0	Jung	0
Chrysostom	1	Rogers	0
Cyprian	1	Fromm	0
Gregory	1	Sullivan	0
Luther	3	Berne (TA)	1

However, a positive listing of substantive and content-analysis references to the following authors is exceptionally gratifying:

Apostle Paul	10
Soren Kierkegaard	5
Bultmann	4

The use of Oden's method indicates that his most recent writings are substantively more distinctly Biblical than they are concerned with the list of saints with which he measures pastoral counseling. These are the same references he quoted most often in his first book. He reveals his own basic conviction when he says: "For the faith to be delivered to each new cultural setting, each succeeding generation must come to grips with the original apostolic witness. Substitutes and glossy reinterpretations won't do."[4] With this I agree wholeheartedly and regret that Oden does not evaluate all of this authors' books and pastoral counseling by reporting our use of Biblical materials.

This use of Oden's method of assessment on his own book points to the major weaknesses of his article, *i.e.*, the inefficiency if not the unfairness of judging the substantive content and theological seriousness of the book by its index. For example, one of the most helpful books for pastoral counseling that Oden has written is his *Prayers of Kierkegaard*. Yet it almost—except for references to Luther—is a total failure by the yardstick he uses to assess the books on pastoral counseling.

Nevertheless, the index method is very useful in identifying Oden's own spiritual pilgrimage between 1966 and 1980, fourteen years of writing. His own hagiography, or list of "saints", has shifted. The most consistent spiritual saint in his thinking is Soren Kierkegaard. Only very recently have the patristic writers become a passion for him. Earlier

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[4] *Ibid.* p. 103.

his most quoted persons were Bultmann, Kierkegaard, and Tillich. Then, he was primarily oriented toward the Bible with more Biblical references than all the later day saints put together. The shift to patristic thinkers seems to be a very recent enthusiasm of Oden. I am interested to see how long Oden's enthusiasm goes uncorrected by himself, as it did in relation to Rogers, the client-centered psychotherapist.

The "Hagiographical" Approach to Pastoral Counseling

The somewhat shrill demand of Oden that pastoral counselors return to the "fathers" calls for comment and criticism itself. He appropriately faults pastoral counselors for being enamoured of the hagiography of psychotherapists. In relation to the psychotherapists I have quoted my intent has been, is, and will be one of critical challenge to their secularization of the life of the spirit away from the sovereignty of God. In my *Protestant Pastoral Counseling,* published in 1962, I "protest" against the "fathers" approach of psychotherapists and make an appeal for the brotherly approach of the Gospels and the Letters. It is not new at all for me to reject any demand that I appoint any list of fathers for several reasons.

Invariably a choice of one or more "fathers", either theological or psychotherapeutic, leads to a spirit of contention and polemicism. I believe that the eschatological urgency of our times leaves little or no time for contending about which father is ours. Whether we are of Apollos, Cephas, or Paul tends to obscure Jesus Christ's own expectation: ". . . we are brethren, call no man father on earth, for you have one father, who is in heaven."[5] Insistence upon this one principle has always enabled me to learn from both theologians and psychotherapists without making *any* of them or a "consensus" of all of them my patron saint or jumping on the bandwagon of the current theology or the current therapy. With brotherly regard and genuine esteem for Tom Oden, I am in his debt for pointing to the treasure of pastoral wisdom in the patristic writings. Very early I became intrigued with the Cappadocian fathers' "mouse trap" theory of the atonement as illuminative of the plight of many kinds of addicted persons trapped in their addictions and needing deliverance. Later on I was deeply informed by the patristic notion of *anacephalosis* or recapitulation and the emphasis upon Christ's entering each stage of our lives, even old age, to redeem us afresh with His renewing power. For this time of an increasingly older population, this is exceptionally imaginative theological reflection. As of 1978, I published my *Religious Care of the Psychiatric Patient,* in which I explore the clinical application of John Cassian's discussion of the seven deadly sins. Therefore, I feel at home with his demand that I "get with it", pay less attention to psychotherapists and more to patristic thought.

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[5] Matthew 23:86–9.

However, I would criticize Oden's fervent and credulous adoption of these as *the* solution for what ails all of us in pastoral counseling. I agree with his diagnosis of the courting and accommodation of pastoral counseling to one psychotherapy after another. This tension is the topic of one chapter in my book on pastoral counseling. The frenetic shift of pastoral counselors to the latest fad in psychotherapy has left me cold and critical since 1945. My recalcitrance has continued to this day and makes me skeptical of all psychotherapy in what Anton Boisen taught me to be a "wholesome debunking" of psychiatry.

Yet, I disagree with Oden in his demand that I shift from one hagiography of psychotherapists to another hagiography of patristic theologians. Neither works. Over-commitment to theologians results in the same violation of Jesus' command that we call no man father as does the list of psychotherapists. I wholeheartedly reject both. The hagiographical approach to pastoral counseling Oden suggests leads to an arid scholasticism, whether it be the repetitions of psychoanalytic truisms or patristic theologians' truisms. I prefer Oden's earlier reliance upon the Scriptures to his present enthusiasm for patristic theology, as is once again demonstrated in his most recent book. His consistency is refreshing.

The "Lumpings" of Pastoral Counseling, Pastoral Care, and Pastoral Theology

My next comment points to another set of deficiencies in Oden's polemic against contemporary pastoral counseling. Oden seems to assume that pastoral counseling, pastoral care, and pastoral theology are synonymous. This is a mistake. Pastoral counseling is *one* of the forms of pastoral care among many others such as teaching, visitation, friendship, etc. Pastoral theology is the systematic organization of the belief systems underlying all of the pastoral office including interpretation, proclamation, administration, etc. Oden lumps these together.

For example, Seward Hiltner's book, *A Preface to Pastoral Theology,* would be a better one for Oden to have used for analysis of the index. William Oglesby's excellent recent book, *Biblical Themes for Pastoral Care* (New York: Abingdon, 1980), would have spoken to the same need Oden mentions in the *Agenda for Theology.*

At this point, I think Oden's failure to consult the whole range of the author's contributions described in a variety of books written for more specific purposes actually results in an injustice to all of us. This injustice is inherent in his method of relying on the indices of *one* book of each author. Whereas he "lumps" pastoral counseling, pastoral care, and pastoral theology, I make a discreet and useful distinction among the three. For example, my book *Pastoral Counseling* deals with one of these, my book *The Christian Pastor* (a title taken from Washington Gladden's 1898 book) deals with pastoral care, and my book *Christ and*

Selfhood deals with the substance of my belief system. My book *Protestant Pastoral Counseling* seeks to blend all three. If Oden had asked me for the best book for his purposes, I would have suggested *Protestant Pastoral Counseling*. But even if he had chosen it, he would need to have used the contents and substance of the book in the context of other books I have named to have given a just appraisal of what I really believe, teach, and practice in pastoral counseling, pastoral care, and pastoral theology.

The end result of his methodology and his "lumping" of pastoral counseling, pastoral care, and pastoral theology, is to obscure the real substance of both his own approach as well as that of those whom he critiques. That substance is the rediscovery of the basic kerygma of the Gospel and its precise encounter of human suffering in the pastoral relationship under God, not this, that, or the other "father". He does that himself as a consistent theme through all his writing, especially his *The Structure of Awareness*. The authors whose indices he tabulates, insofar as I know them, do so also. Therefore, I as one of them affirm his deep-running use of Biblical wisdom. I wait for the test of time for his recent enthusiasm that we race to the Church Fathers. I do not deify any psychotherapist and sit unaccused at this point by any attorney who has read more than one of my books and uses their substance as well as their indexes. I join Oden as brother to brother in his long term quotations of Jesus Christ and the Apostles. Yet, I must honestly express a feeling of being unfairly judged by him on the easy reading of the index of *one* of my books when I have been trying to grow for forty years as a pastoral counselor and have been committed to the basic values Oden espouses since my two earliest books, *The Christian Pastor* (1950) and *The Bible in Pastoral Care* (1952), both of which are still in print.

Therefore, I reject Oden's assumption that I "readily admit" that I have not "touched the depths of the classical tradition except for occasional selective attention" to it. He may *think* that I do. He has not asked me if I "readily admit" that I do. I do feel he has not read me carefully enough to arrive at such an assumption. I feel "counted" but unread. I feel "listed", as is Oden's habit of listing, but I feel like a member of the crowd and not known as a person. I define the classical tradition as the Bible itself. In this article, he defines it as quotations of the fathers of the Church. Yet, in his whole range of writing he himself is more Biblically than patristically committed. I say this in order to set the record straight as to what I really do think, admit, do not admit. His defective and somewhat hasty methodology has misrepresented—albeit without guile—both his own best thought and at least some of us whom he cites as being only selectively attentive to the classical tradition. Furthermore, his enthusiasm for patristic theology obscures his own prior commitment to Biblical wisdom as a critique basis of both the "fathers" of the Church and the "fathers" of psychotherapy, an approach which I both agree and use. I join with Oden in his longer range commitment to the

Biblical tradition and stand apart from his most recent glowing enthusiasm for the church fathers. Yet, this is also to say that I have already made modest discovery that affirms a genuine appreciation of them. In more than a selectively attentive way I draw on some—not all—of them in my *Protestant Pastoral Counseling*.

Some Theological Hazards of Enthusiasm for the Fathers of Any Age

Both hyperenthusiasm for contemporary psychotherapists as "fathers" and for various church "fathers" has some theological hazards in common.

First, we are prone to follow their preachments to the point of absurdity and neglect the weightier matters of the law—"Justice, and mercy and faith."[6] We can be concerned with what the fathers have to say on more than a selectively attentive way. Thus we are enabled to learn from the great cloud of witnesses. However, ardent super-devotion to them can make blind guides of us, whether they be ancient or modern. Even the Bible itself can be used so that its "law" kills instead of the Spirit giving life.

Second, it is historically naive to assume a "consensus" among these fathers contemporary or ancient. The very need to have a "father" spawns the greedy need to *be* a father. It prompts us to imagine that we are the *only* theologian who "has grasped the radical hope of postmodern classicism," as Oden elsewhere admits is true occasionally of himself. Further, the history of the Church is a litany of the lack of consensus, the constant tension of action and reaction among contending fathers. The breaths of fresh air in Christian history come at times when Christians discover their parity and brotherhood. The assumption that a return to the fathers of the church is an antidote for pastoral counseling's great modernity is to deny me what they can really teach me to assist me in being a genuinely Christian counselor. Further, to make this assumption is to make the same mistakes that the Catholic Church made. I would rather learn from those mistakes than to recapitulate them with any hagiographical approach to pastoral counseling.

Finally, to revert to the fathers dislocates the essentially mystical and contemplative nature of distinctively Christian pastoral counseling.

> The Holy Spirit enlivens our knowledge of the Scriptures in the face of a counselor's interpersonal relationship . . . . 'The clergyman always sees God as a partner in the counseling process . . . and feels hesitant in attributing to his own efforts whatever success may be achieved' . . . . The modern pastoral counselor's rediscovery of the sovereignty of God challenges him to self-discipline . . . . the spiritually secure pastor

[6] Matthew 23:23.

knows that the life of his counselee is actually in the hands of God, and not his. The Holy Spirit and not he himself is the Counselor.[7]

This calls for perceiving prayer—unuttered or expressed—and its disciplined practice as the contemplative core of pastoral counseling. The Bible and Church Fathers, and also contemporary psychotherapists may richly inform this, but none of them nor all of them put together can safely or wisely take the place of it.

The Indispensable Wisdom of Oden

I think I have earned the right by now to positively affirm the indispensably wise contributions Oden makes in this article.

First, he consistently says in this article what he has said in several of his books, *i.e.*, that whereas the function of preaching and the function of counseling are different, nevertheless, "the good news, *Emmanuel,* that God is with us and for us" provides the dynamic energy for both. This needs "center stage" attention.

Second, the relationship between pastoral counseling and psychotherapy *has* become too much of a monologue. I vigorously agree that it is past time for us as pastors to insist upon *reciprocity, i.e.*, that we know "what to teach, from (our) own discipline . . . if (we) were specifically asked and salaried to do so." I have since 1974 been in a position in which I was asked and salaried to do this. I discovered that I was first pushed hard to teach about American religious groups, their teachings, their beliefs about health and disease, their histories, and their particular kinds of religious and ethical inclusion and exclusion of people. Then I was pushed to teach the elements of ethical theology as it varies from Catholicism to Protestantism to Judaism. More profoundly than this I was asked to discuss the relevance of the doctrine of sin to various psychiatric diagnoses. Referrals for pastoral counseling sometimes assume that we are the primary therapists and others that we are an effective member of the team. It is exhilarating to draw upon my whole theological training as my primary task. Reciprocity makes for better relationships with psychotherapists and more personal serenity in doing what we can uniquely do as a pastoral counselor. If I should over identify with pastoral counseling as psychotherapy alone, I lose this reciprocity. Hence, I refuse to do so.

Third, I heartily applaud Oden's challenge to pastoral counselors to resist the narcissistic imperialism and hedonism prevalent in the culture and the churches. He encourages us to be accountable to the classical sources of the Christian faith—although this article does not reveal his longer term use of the Bible as the headwaters of that tradition. With this

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[7] Wayne E. Oates, *Protestant Pastoral Counseling.* Philadelphia: Westminister Press, 1962, pp. 58–59.

qualification I can affirm the specific ethical responsibility of the pastoral counselor. As a pastoral counselor, I am convinced that

> pastoral counseling is sweaty participation with persons in their life-and-death struggle for moral integrity in relation to God. The pastoral counselor has renounced the deeds that men hide for very shame; he neither practices cunning nor distorts the Word of God; only by declaring the truth openly is he recommended (as counselor), and then it is to the common conscience of his fellow man and in the sight of God.[8]

Fourth, Oden has a remarkably well-taken "case in point" about the seduction of pastoral counseling into partial or substantive disavowal of historic Christianity by the allures of fee-based government supported therapies done by pastoral counselors. He wisely adds to this the "third party payments" of insurance companies, some one or more of which will serve as models for national health insurance if it materializes. I am appalled as I read regulations by these carriers of insurance—public or private—in contrast with written expectations of some groups of pastoral counselors. The insurance documents present clearer ideas—purely commercial ones at that—as to what is pastoral about pastoral counseling than do the pastoral counseling documents themselves!

Finally, I heartily affirm Oden's joyful decision . . . to turn again toward classical Christian pastoral tradition. I appreciate his help in reinforcing my long-standing refusal to be intimidated by modernity. I especially appreciate the helpful library of pastoral classics listed in the appendix to his book *Agenda for Theology*. In this same book, as I have indicated before, he confesses that he sometimes imagines himself to be alone in his commitment to reactivate the energies of the pre-psychotherapeutic pastoral wisdom of the ages. I can only answer him that he is not alone, particularly if he continues, as he does in *Agenda for Theology,* to re-enact the pastoral wisdom of the Scriptures. I think he will find that a considerable number of us are not as far "off the beam" as he avers in this article.

I look forward to Tom Oden's results in his newly chosen locus of interest. He gives a straight-on revelation of his pilgrimage and his concerns for theological and ethical integrity in pastoral counseling. I share and am grateful for his warnings about what has earlier been called the "Babylonian captivity of pastoral theology."[9]

I prefer the frank and honest confessional witness he bears in this article and all his writings to the "attorney-polemicist" stance he uses here. If he uses this method again I hope he does a more careful job of content analysis than the hasty use of ready reference indices. His results will be both more telling and fairer. In this use of his "attorney-

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[8] Cf. II Cor. 4:2, N.E.B. Wayne E. Oates, *Pastoral Counseling*. Philadelphia: Westminster Press, 1974, p. 14.

[9] Joachim Scharfenberg, "The Babylonian Captivity of Pastoral Theology," *The Journal of Pa ·oral Care,* Vol. 8, No. 3, Fall, 1954, p. 133.

polemicist'' role, he seems to me to have lapsed in his usual style of doing his home work well. I hope that he reads my remarks here as being said as an irenic response to his polemic approach in his article.

The Return Trip

Rabbi Maurice Lamm

"Repentance" is the translation of the Hebrew word, *teshuvah*. More properly and technically it should be defined as "return." The question is return to what? One must assume that what is implied in *teshuvah* is a return to a natural, pristine, Rousseauesque, innocent existence, unsullied by the vagaries of adult experiences which often derail our pursuit of the good. Hasidism, the sect of the pious which arose in the second half of the eighteenth century, considered that every person is born with a *nitzotz*, a spark of godliness, a natural goodness, that is usually overlaid by daily trivia but which can be fanned, flamed and enlivened by removing the layers of stifling waste that accumulate. This is how Hasidism explains the numerous biblical requirements that demand emotional, rather than actionable compliance, such as "Thou shalt love thy neighbor." Surely a person cannot be commanded to love; but since every man does have that spark, *nitzotz*, which enables him to love naturally, the commandment only directs man to remove the obstacles so that he may allow the spark to develop freely.

The concept of Return is one of the most significant achievements of the Jewish religion. It provides man with the ability to cleanse himself, to start anew, to return to freshness and purity even after a life of unclean experiences. The Talmudic rabbis postulate that *teshuvah* not only removes sin, and with it the threatened punishment, it also restores the sinner to the favor of God. Scores of passages testify the centrality of this theme in the religious and folk literature. "the level of spiritual grace attained by those who do *teshuvah* cannot be reached by those who are wholly righteous."[1] Or, to cite a similar statement: "Great is *teshuvah*, for through it one's willful sins are turned into merits."[2] The

[1] *Berakhot* 34b.
[2] *Yoma* 86b.

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noted medieval authorities all dwell on the concept of *teshuvah,* among them such giants as Rabbenu Jonah Gerundi, the thirteenth century Talmudist-kabbalist, Bachyah ibn Pakuda, the Maharal of Prague, and also contemporaries such as Rabbi Abraham Kook, and virtually every great scholar who has ever written on any aspect of the Jewish religion.

I. The Process of Return

What motivates those who return (especially in contemporary America) is complicated. To some it is a burst of insight, a heady trip, a spiritual and psychological high; to others it is a calculated, idealistically-conceived response to the evils of civilization.

These are two ways of relating to God and hence two modes of *teshuvah* and return: the way of the heart and that of the mind, of feeling and of reason. The flame of faith produces both warmth and light. Religion can be conceived of as an appeal to the emotion or to the intellect, or to both.

These two approaches can be seen as opposed to each other in the prescriptions offered by two sages, Tannaim, both of whose sayings are recorded in the Talmudic tractate of Avot. In one, Rabbi Judah the Prince says: ''Consider three things and you will steer clear of sin: 'Know what is above you: a seeing eye, a hearing ear, and all your deeds are recorded in the book.'''[3] Here is an intellectual formulation for repentance. You must ''know'' what is above you. You must elevate your thinking toward the higher goal, and you will realize, quite rationally, that man cannot hide from God, that all he does is of significance to the Creator, and that there is a balance and a reason and a logic to all of life.

The second opinion is that of Akavia ben Mahalallel. He begins with the identical introduction of Rabbi Judah the Prince: ''Consider three things and you will steer clear of sin.'' But his three guideposts are considerably different: ''Know from whence you came—the fetid drop; where you are going—the place of dust, of maggots and worms; and before Whom you have to give an account—before the Holy One, the King of Kings, blessed be He.''[4] Akavia is not appealing to reason. He is suggesting existential concerns. He is touching a deeply-felt awareness of nothingness, of marginality and triviality and insignificance. He is reminding the reader of his purely biological origin—that the end is nothing more important than becoming food for worms. And he is compounding that all calling attention to the fact that unbearably insignificant as we are, we must yet face the Almighty, ineffable Source of all being.

These two casts of mind run like two threads through the fabric of Jewish religious experience. For instance, in the Middle Ages it was Maimonides who represented the rationalist school, espousing the idea

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[3] *Ethics of the Fathers,* 2:1.
[4] *Ethics of the Fathers,* 3:1.

that the highest goal of Judaism in *daat,* knowledge, the attainment of the right ideas about God. As opposed to him, Rabbi Judah Halevi maintains that the highest ideal is not knowledge, but *devekut,* cleaving to God, the emotional experience of closeness of the Creator.

In more modern times, in the last two centuries, we find a similar division between the Hasidim and Mitnaggedim. The Mitnaggedim elevated the study of Torah to the highest rank of Jewish values, whereas the Hasidim cherished emotion, prayer, ecstasy. For the Mitnaggedim, the way of repentance begins with the study of Torah. For Hasidim, it begins with turning of the soul and the heart to God; it is experiential.

This philosophic and Talmudic dialectic of repentance is really biblical in origin. It is most evident in the dramas of sin and return experienced separately and differently by two brothers, Reuben and Judah, the sons of Jacob. These dramas are amplified by the *Midrash, Shibalei Ha'leket,* an ancient series of homilies on the bible.

The sin of Reuben is described in the bible as follows: "And Reuben lay with Bilhah, the concubine of his father, and Israel heard about it."[5]

The sin is not as simple as it sounds. All the traditional commentaries agree that it was not a crime of sexual passion. Some nontraditionalists interpret Reuben's actions as an attempt to establish his rights of succession by seizing the concubine of the chieftain, Jacob or Israel. The Sages were, I believe, more correct: the accusation against Reuben is that "he rearranged the bed of his father." By this they mean that Jacob regularly stayed in the tent of Rachel, his most beloved wife, and not in the tent of Leah, his first wife who was the mother of Reuben. After Rachel died, Jacob moved in the tent of Bilhah, the servant of Rachel. Reuben was mortified. He had to keep his peace when his mother was slighted in favor of Rachel. She was, after all, a full wife. But he could not suffer his mother's hurt when a mere maidservant was given priority over her. He therefore demanded that Leah become first in the affection and the respect of Jacob. The Netziv, a contemporary commentator, maintains that Reuben slept in the tent of Bilhah, *i.e.,* he stayed over in her tent the whole night, to make sure that Jacob could not enter. So he stayed there, waiting throughout the long night, during which time he had constant opportunity to reconsider his forceful and untoward intrusion into the life of his father. But he did nothing—his sin was deliberate, a conscious and fully-aware act of disrespect towards, and disobedience against, his father.

This deliberateness is the mark of his repentance as well. The brothers wanted to kill Joseph. The bible says, "and Reuben heard about this," and he saved him from their hands saying, "Let us not kill him".[6] Note well that the identical phrase that appears in the act of Reuben's

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[5] Genesis 35:22.

[6] Genesis 37:21.

repentance appears in the act of Reuben's sin: in one "and Reuben heard about this"; in the other "and Israel heard about this."

There are further evidences of this correspondence between the repentance and sin. The sin was in Reuben's defending his mother against Rachel and what belonged to Rachel. The repentance was in taking up the cudgels on behalf of the son of Rachel, *i.e.*, Joseph. The sin was in causing unspeakable agony for an old father. The repentance was in trying to prevent even greater anguish to the same old father.

Reuben's return, like his sin, was slow, deliberate, long-developing. It was not superficial, it was not an outburst expressed in one heroic act. Thus we read that after Joseph was sold by the brothers, "Reuben returned to the pit." Rashi, the 12th century classic biblical commentator, asks: Where was he during the time that Joseph was sold? Rashi answers that he was not present because, according to one version, he was deeply engrossed in sackcloth and fasting, in remorse for having intruded and "rearranging" the bed of his father.

But we find a different quality of Return when we turn to Judah. Tamar, Judah's daughter-in-law, was married first to Er and then to Onan, and both died. By the law that prevailed in this pre-Sinaitic community, she was entitled to marry any other member of the family, either the remaining brother Shelah, or Judah, the father. Judah decided to deny her legitimate rights and told her to wait for Shelah to grow up. Even after he did grow up, Judah remained callous to her fate. After waiting more than she could or should, Tamar disguised herself as a harlot and seduced Judah. She demanded from him, whilst in disguise, his staff and robe and seal until he should send her a gift. Judah left and when he came back with his gift, she had disappeared, and could not be found. Judah was not able to reclaim these very personal articles. Later on, Judah heard that Tamar was pregnant, and took this as proof that she was an adulteress, for if the father of the foetus were a stranger, she would indeed be considered an adulteress. So, in his role as chieftain and judge, he presided over the trial of Tamar. His verdict was: "Take her out and let her be burnt." Tamar proceeded to the bar of justice, showed Judah the tokens—the staff and robe and seal—and asked sarcastically: "Do tell: to whom do these belong?" Whereupon he recognized and acknowledged them, and he said, "She is right and I am wrong," and therefore she was allowed to go free.

The event requires elaboration. Consider the scene as Tamar walked up to Judah at the gates of the city where he presided. Little does Judah know what this woman is clutching under her arm so protectively. The crowds probably do not notice it, because for them the verdict is a foregone conclusion: death by burning. Up she walks, slowly and deliberately. Judah notices her every step, and his righteous indignation builds up. This woman was a blot on his family, a stain on his record. There is no problem: justice will be done. And at the same time, Judah possibly thinks to himself, even if unconsciously: we will all be rid of her, she

will no longer be a burden on Shelah or myself. And then—the surprise: Tamar spreads it all out on his table before him—the robe and the seal and the staff—and accuses her judge: "Acknowledge it, Judah!" His judicial composure is shattered. All becomes clear to him, as clear as day, as clear as the searing sun. What a clash of plans and thoughts clutch Judah at that moment. No doubt he must have thought: she is embarrassing me. She wants to destroy me! I can get rid of her now, and send her to her death before anyone realizes what is happening. I could rise and call out again, "Take her out and let her be burnt!" If anyone notices these items, I can accuse her of being a thief as well as an adulteress. No one will object no one will say a word, no one will know what has happened. . . .

But Judah decides against expediency and self-interest. The Divine Image stirs within Judah and he confesses. He is, after all, the son of Jacob, the grandson of Abraham and Isaac. "And Judah recognized them and he said, 'She is right and I am wrong'." It was at that moment that he was forgiven for that dreadful sin.[7]

Indeed there are two kinds of Return, and they differ both psychologically and spiritually. That of Judah is a result of the sudden outburst of innate goodness, which swells up like a mighty river after a cloudburst, and overflows all dams. Or, a closer analogy, it is like lightning, which in its suddenness and brilliance, gives him the vision of truth and beauty. The Return of Reuben is slow and halting, deliberate and painful. It is not like a cloudburst or mighty river, but like little streams of conscience and tiny rivulets of renewal which come together, slowly and patiently. It is not lightning, but a gradual enlightenment, like the rise of dawn after a long night, when sometimes we do not know if it is dark or light.

II. The Process of Return Depends on the Nature of the Sin

Of course, Judaism recognizes both processes of repentance as being valid. There is an element of the intellectual-cognitive as there is the experiential-emotional. But we submit that the form of repentance will depend largely on the nature of sin. Dr. Joseph B. Soloveichik, the leading contemporary Jewish thinker,[8] cites two qualities of sin, for which Yom Kippur, the repentance day *par excellence,* provides response.

Yom Kippur has two aspects: the experience of that day results first in atonement and, secondly, in purification: as it is written: "For on that day shall atonement be made for you to purify you."[9] Both these elements—atonement and purification—according to Rabbi Soloveichik,

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[7] I am indebted to Dr. Norman Lamm for this insight into Reuben and Judah.

[8] *Al Ha'Teshuvah* edited by Dr. Pinhas H. Pelia, Jerusalem, 1978.

[9] Leviticus 16:30.

are a direct consequence of sin. For a sin both elements are to be found: a) sin binds: atonement or pardon provides a counterweight; and b) sin defiles: purification or forgiveness restores the sinner to his original state. The sin that binds functions much like obligation and subjection in the juridical sense. There is no sin without punishment, which in the terrestrial, as in the heavenly court, means pardon *(mehilah),* a word originating in the laws of property. As a man foreswears a sum owed to him by a friend, so God foregoes and erases the punishment which sin entails. However, the sin that defiles is of another order—the metaphysical one. It exists in the domain of man-God relations. Sin deforms and damages the innermost part of man—his soul. Juridical sin, the sin that binds, is revealed to man by his *intellect.* Repentance of such sin is generally undergone through a calculation, through a desire to erase an obligation, or through fear of the impending punishment. Metaphysical sin, on the other hand, becomes part of man's existential experience and the deeper the sins the deeper the experience of repentance which follows.

Applying this standard to the events of Reuben and Judah, one can clearly separate the sin motifs and their consequent repentance patterns. Reuben sins with calculation and hence his repentance is a rational, deliberate decision. Judah's sin causes him to deal emotionally, with shame and self-disgust; hence his outburst of guilt and a lightning-like repentance.

Which of these processes is to be preferred? It appears that the rabbis vascillated throughout the generations. The "Men of the Great Assembly," two centuries before the common era, formulated two blessings in the central prayer of the worship service, "the Silent Devotion." Based on the Reuben event, they formulated the prayer thanking God who "desires repentance." Basing themselves on the Judah event they incorporated the blessing of God who "graciously forgives." For Judah there is only forgiveness; for Reuben full repentance. Judah's act is quick and heroic and he is forgiven as a result of God's grace. But his act is not *retzuyah,* "desirable," something that God yearns for.

On the other hand, it is Judah's burst of repentance, and not Reuben's calculated return, which impels the sages of another generation to cite it as a cause for Judah's selection as the progenitor of the Messiah (who comes from the house of Jessie and the tribe of Judah).

Conclusion

"The feeling of sin," says Rabbi Solocheichik, "is not a moral experience."[10] Man's ethical sense is not a very potent factor. The feeling of sin, which draws man toward repentance, is an aesthetic experience; or

[10] Quoted in Pinchas H. Pelig, "Repentant Man in the Thought of R. J. Solo": *Encyclopedia Judaica Yearbook,* 1977–1978.

rather, a negative aesthetic experience. The sinner senses that which is abominable and corrupting in sin. "The pangs of sin lie in the nausea caused by its obnoxious taint."[11] The sense of abomination is also connected to a sense of embarrassment and one's own act, and intermingles with the sense of shame and of opprobrium. The sin appears to the sinner like a terrible monster; he is filled with shame through having come into contact with the "bestial"; and out of the shame, the sense of abomination and of the other emotions which comprise the sense of sin, he begins to ascend the ladder of repentance. This transition from sin to repentance does not occur on the intellectual plane: "The human intellect takes practically no part in the process." It transpires mainly on the emotional, experiential and instinctive plane.

The sin of today is very much not the sin that binds, but the one that defiles. For to virtually all returnees Judaism is embraced as a result of disgust with Western values—materialism, abusive power, resort to violence, expansionism and aggresive insensitive bureaucracy. The "return" trip is a corrective to our Western, materialistic over-zealousness. Our preaching and counselling must turn some of these values around.

In this regard Kafka's parable is pertinent: Alas! said the mouse, the world is growing smaller every day. At the beginning it was so big that I was afraid, I kept running and running, and I was glad when at last I saw walls far away to the right and left. But those long walls narrowed so quickly that I am in the last chamber already, and here in the corner stands the trap that I must run into. "You only need to change your direction," said the cat . . . and ate it up.

Our walls have narrowed and there in the corner stands the end, the trap. We must turn around and head backward. We must make the Return trip.

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[11] *Ibid.*

"Come Follow Me"—An Exciting Adventure

The Rev. Vincent Dwyer, O.C.S.O.

In my work with thousands of Catholics, clergy and laity, in the last ten years or so, nothing has made as strong an impression as the fact of spiritual hunger. With the increasing influence of the technological worldview, the materialism from which it springs, and ever-growing secularization, many American Catholics, educated and not, have either become increasingly uneasy with the form of their traditional beliefs or have rejected them outright. Yet no matter how much has been rejected or brought to ridicule there remains an apparent spiritual hunger, an unfulfilled sense of relatedness to something greater in life that transcends the boundaries of one's daily existence and by the same token gives that life meaning.

Without this relatedness to the transcendent which surrounds us, supports us, and gives our life a spiritual orientation, life has nothing to feed on but the daily joys and pains of work and leisure, of tragedy and comedy. And yet we know all too well that without some greater vision behind it, this alternation of light and dark, laughter and tears which we call life becomes increasingly intolerable. When the evening news, or *Time* magazine or the economic forecast become our only indicators of reality, life can turn into despair.

Time and time again I have seen our people young and old searching for some light. They want to integrate their lives, they want to live intense Christian witness, but for the most part the reality of the Christian life remains in the shadows of past responses to God's invitation to follow Him. We have given them structures, rules, guidelines which in our present day are no longer meaningful—they can be gathered up into a number of nice dogmas and abstract truths, but they do not explore the possibilities of human potential and spiritual freedom. The modern man cries out for meaning which will allow him to reach his potential and fulfill him as a person. The meaning that is contained in the

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message of Christ gives man the opportunity of reaching his potential and finding the deepest possible fulfillment. We need to look again, to pose questions, to search the scriptures for some light that will perhaps offer Christians a way to provide meaning to the world that is suffering so much.

If asked as to what we could do to re-invite the transcendent back into our lives, I could respond once: We must try to develop, by reading and reflection, the sense of our lives as a journey—a spiritual pilgrimage. Moreover, it is the sense of a journey as search, a search for something that has been lost or hidden but which is ours, so to speak, by birthright. Let's look at these two elements of the journey in turn.

The Greek philosopher Socrates once said that wonder was the beginning of all wisdom. Unless we learn how to be slightly astonished over the simple fact that we are alive, over the rhythmical transformation of the seasons, our bodies and our minds, we will probably find it difficult to sense our life as a journey—a pilgrimate—an adventure. Everyone knows himself to be a road that begins with birth and ends in death, but everything depends upon whether one senses movement down that road as being carried along by a conveyor belt or moving down the road consciously as an adventurer in quest of a goal.

We need to reflect upon the passage of time in our lives and the unbelievable transformations that have occurred. Most of us have only the vague sense that we were once children, once adolescents, once young adults and so on. This vague sense is coupled with the memory of a few specific incidents. But if we look closely we will see that even these memories are only half memories. We bring past incidents to mind but the entire tone of the memory is based on and colored by our present state of mind. A whole memory takes place when we try to recall exactly how our minds worked, how we felt, our consciousness, our attitudes, our problems—in short what our world looked like—when we were twenty years of age, or sixteen, or ten, or six. This is not an easy exercise but even an attempt at it will bring one a sense of ceaseless transformation of the human soul—a transformation, an unfolding that usually escapes our notice. Ho hum, we say and begin another day.

One of the most important things I ever did in my adult life was to go on a journey of memory. I returned to the haunts of my childhood, Massachusetts seacoast, and as I walked the paths and the beaches that I tread as a boy, I tried to recall how the world looked to me then. Not for the purpose of judging my view now against my younger view or for any judgmental purpose at all—just simply to feel the many beings that I have been.

This experience was a moving one for me and, basically, a happy one. For many of us such a journey back in time might be a sad one. Perhaps we would sense a child-like likeness, a delight, a sense of Freedom that we no longer possess as adults. And we might think that this bright consciousness was forever gone, gone with the days of childhood,

as we resign ourselves to the living out of adult life and the realities of old age when the transformation of our physical part takes on a notable decline.

The poet Wordsworth vividly remembered his childhood in this way when he wrote:

> there was a time when the earth and every common site to me did seem apparreled in celestial light the glory and freshness of a dream.

Later in the same poem he speaks of the prison bars and the darkness that descends upon the heart and eyes as childhood wonder fades.

The past, of course, cannot be recaptured. When I talk about an exercising memory, it is not in order to live in the past but to help invite wonder into the present. This, of course, is what Jesus meant when he asked us to become his little children again in order to enter the Kingdom. Somehow the sense of wonder over the fact of our own changing lives and relationships must be renewed.

Another important aspect of seeing life in terms of a journey is that it saves us from what scholars call literalism. Literalism is commonly expressed in phrases such as "life is nothing but . . ." "that's all there is." "What you see is what you get." Such a view is unable to perceive things symbolically, unable to see that above and beyond one's little life yet intimately connected to it there is a cosmic drama going on—the drama of creation, transformation and redemption.

The mythical traditions of all lands and times tell the story of the individual on his journey, a hero seeking a new life or treasure of some sort who must struggle against the forces of darkness in order to achieve liberation, the pearl of great price, a sacred paradise, etc.

Each individual, insofar as his personal existence is what allows him to become conscious of the world, plays *the* central role in this drama. For the drama is at once yours and everybody's, individual and cosmic at the same time. Jesus knew this very well and by responding to the deeper currents of his individual life, the transcendent, he was able to bring about a way of redemption for all people. Let us not forget that at least until Jesus left home and began a life made soley of teaching and preaching, He led a normal hum-drum life—on the *surface*. You know: wakeup, fetch the water, eat breakfast, hammer boards together, feed the chickens, eat supper, go to sleep. But imagine for a moment what it must have been like on the inside of Jesus' head, in his consciousness: how His mother and father were living symbols of His father God, how the daily realities were to Him revelations of God's workings, how slowly He began to see the journey, the adventure that encompassed His whole life and set it on another plain of meaning. In other words, the visible world, the ups and downs of daily life were for Jesus of Nazareth simply clues and invitations to the invisible world of His father, the reality of which He declared to be of far greater value than the reality we usually ascribe to our mundane existence.

Is such a vision of the journey, of the symbolic value of lives, even approximately possible for us? I once heard the philospher Allen Watts make a very bold, almost rude statement, and yet it contained a great deal of truth. He said that Jesus Christ stands in His glory pointing the Way, but instead of going that way most of us have chosen to suck his finger. Watts was saying that most of us pay homage to a set of teachings and to an image, giving lip service to externals. But the real Christian way is to internalize the message of Christ, so that we live it out in our own way. Cardinal Newman said the same thing as Allen Watts, but less audaciously, when he said that the crucial issue concerning faith is whether we give our faith notional or real assent. By notional assent Newman means a "yes" spoken with our heads but not with our active beings. We say "yes" to Jesus but then refuse to follow or even try and understand the way he pointed out. Real assent is operational assent, it is a true yes, because we live out our faith in our lives.

In any case, our faith becomes more real. Our lives begin to glow from within when we begin to see our lives as journeys, as adventures into the reality of the Kingdom that is within us and all around us, for which the visible world and all its realities—our bodies, our food, our occupations, our trials, our joys—are symbols and clues.

The journey is not merely a wondering, it is a journey or pilgrimage toward a goal, a search for something. Yet it is a curious kind of goal, a strange kind of search, for it is only in the journeying and the searching, not in the finding, the ending, that we find the meaning.

Part of Jesus' good news in the Gospel comes to us in the form of a challenge. It is as if he is saying: Wake up! Don't you know what unbelievable power you have? Don't you know that because you have the power to love you too are sons and daugthers of God?

Jesus is telling us of the treasure buried in the field, the field of our lives. To find the treasure is to unearth an ongoing source of meaning and richness. Yet to find that treasure, to awaken to our potential and the full use of our talents we must become aware of our lives as a search.

Here the first obstacle is met: human inertia, complacency. Why *should* I search? Things are going fine. I'm basically satisified. To tell the truth, the religious wisdom of man has little to say to a being who can pose these sorts of questions. For religious teachings make their mature entry, and the pilgrimage begins in earnest only when we sense that something has been lost or that we are lost and that we need to find something or be found. Without a sense of suffering or imperfection, a sense that life is something hollow or out of joint, all exortations to the search will fall on deaf ears. The seeds of the Kingdom will fall on fallow ground. But if you sense that behind the ups and downs of daily life, behind the ebb and flow of our energies and interests, behind the little joys and pains there lies a more cosmic drama, then perhaps we have the ears to hear the Jesus so often mentioned.

Not to search is to be content with easy answers, to close off mystery, to be content with the division of work and leisure in your life, and to say no to change and adventure.

The spiritual journey is not another "job" to be added to your life. This compartmentalized view of spirituality is one of the misunderstandings of our day. No, the spiritual journey in its essential generosity addresses and touches all aspects of life. The secret of its power to do so lies in the fact that it is not another sort of duty, but rather an attitude, a mode of being which underlies all duties, which one carries through all the moments of one's day. This developing and strengthening attitude begins to transform the quality of one's life and to open our eyes to that only present but so often unseen reality, the love of God.

When we discuss such issues we are posing questions about a commitment to a way of life, an orientation, a direction. One can never stop asking the question, and yet each time you pose the question it is asked in an either/or way—you ask for a yes or a no. You can commit yourself or refuse to do so. Theologians call this crossroad "fundamental option," because it is a choice that deals with the orientation of one's life. When a person avoids these questions about belief he will flounder and drift in life. This is the ground, the area of decision from which the Christian is able to grow and develop. All through the New Testament the Christian is being asked to choose, to make a radical decision, a fundamental option, a choice to enter a relational process of change and development. Christ made it pretty clear that you had to choose to be a follower and he pointed this out: "For he who would save his life will lose it; but he who loses his life for my sake will save it" (Mark 8:35); ". . . take up his cross and follow me" (Mark 8:34); "enter by the narrow gate; for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few" (Matthew 7:13–14); "Seek first the Kingdom of God and his justice and all things shall be given to you besides" (Matthew 6:33). Fundamental option then is that choice which deals with the totality of one's existence, its meaning and its direction—it brings into play the core of a person; the conscious and the unconscious, the rational and irrational and all the facets of his being.

The decision to follow Christ must be radical, a total commitment! In saying *"yes"* to His invitation to come and follow Him, each of us set out on an exciting adventure. As I look back on my own journey, I can say that it transcends all the dreams I had as a young boy when I first heard His invitation and said *"yes"*. .

I grew up in a basically loving family. My parents at times were at odds and yet they paid the price of their "yes" to one another and to Christ—they attempted to live out their commitment. In that Christian family setting I first heard the invitation of Christ. The invitation was

received as an opportunity to set out on a great adventure which, in no small way, was due to my Irish heritage. Every Irishman is an adventurer. I was raised in a small town, Scituate, south of Boston on the Coast. My home overlooked the sea and the sea has been an important part of my journey. I learned to sail early in life and I began to think of my life, my following of Christ, as a great adventure . . . I would one day sail across the ocean and bring the "Good News" to all the world. My mother would often take me to the jetty, which protected the entrance to the harbor, and would teach me to sit still and *listen* to God in the wind, in the sea, in life . . . "be quiet and He will speak to you."

He did speak to me, and for a long time in my young adult life, I tried my best to run from Him. I no longer went to the jetty to sit and listen . . . I did not want to hear Him in the wind and the sea because it was too painful. After many years of struggling to find direction, I found myself sitting in the darkness of the Church, where I grew up the evening before the formal announcement of my engagement. The lights went on in the sanctuary and the priest appeared with two young people, one of whom was a childhood friend. They proceeded to go through the rehearsal for their marriage. In that dark corner of the Church where I hid, I heard His voice again—will you come follow me? This time I knew with certitude that He was calling me to the priesthood—a vocation I did not really want. I left and walked the beaches, and finally found myself sitting at the base of the light which warned the boats where the jetty was as they entered the harbor, and there again I said *"yes"*.

My engagement was never announced and I continued my studies, graduating from college and then on to graduate school. My "yes" began to fade and I could not seem to run fast enough, He pursued me wherever I went. While working in New York as a social worker, I sought out a Spiritual Director in an effort to resolve my confusion.

In the spiritual direction, I once again heard His invitation and I went off to make a retreat at St. Joseph's Abbey in Spencer, Massachusetts. During that retreat it became evident that I had to make a choice, an either/or decision. I said "*Yes.*" I entered the Trappist Monastery. I felt it was the total gift of myself to Him. I wanted to let go of everything and give my whole being to Him. I felt that by leaving the world, my family and loved ones, and entering a life of prayer and discipline, my act would be a sign of my surrender to Him.

The early days of my monastic life were difficult. The adjustment was not easy, but slowly I began to love the simplicity of the life. The years passed quickly and I grew to love the life, and I found a deep inner peace and joy. One day it all changed when they discovered that I had an illness which was believed to be incompatible with the austerity of the Trappist life. My superiors and doctors informed me that I would have to leave behind the life I had grown to love . . . I would have to let go!

When I was informed of the decision I remember my confusion, pain, and sense of loss. Why? Why must I leave and return to the world?

In the midst of my anguish I heard a voice say, "Why did you become a Trappist?" I answered, "Because I wanted to give you everything." "Did you give me everything?" "Yes, what else do I have? I left my family, my loved ones, the world . . . everything!" "If you left everything then why won't you let go and come follow me?" I cried and cried because deep down I sensed that I was still hanging on to *my way*—my response to His invitation. I finally said "fiat" you can have it all and my whole being filled with great peace and joy. I once again had *listened* and with His help I had been able to say "yes." This time I let go and I set out never again to know where I was going. I wanted only to be a true pilgrim on a journey, totally dependent on the Master.

Since that moment my life has been an exciting adventure, and He has taken me where I would never have gone on my own. Each of us set out and must continually try to *listen* and then respond with our gift, our "yes." Our security must be found only in trusting Him with all that we have.

As I look back on my own journey I can say now that it has been not just exciting but my life has transcended the childhood dreams I had on the jetty. I must continue to *listen* and to say "yes."

Let me conclude with an old saying . . . "The winds of God's grace are always blowing but we must make an effort to raise our sails."

In the exercise of discipline we will raise our sails and taste the excitment of a great adventure—following Him!

Pastoral Counseling in Helping Those Who Face Life and Death Situations

Gerald G. Jampolsky, M.D.

I have had a special interest in being involved with people who are facing life and death situations since my internship in Boston in 1949. I am sure that my attraction to this work was primarily due to my long standing fear of death myself. My parents also seemed to be quite fearful of death and still are. They are both living and are 89 years of age at the time of this writing.

I was raised in the Jewish faith. I had many doubts about God as a youth. It was particularly difficult for me to believe in a "Loving God" when a close friend of mine was killed by an automobile accident when I was in high school.

I was both Bar Mitzvahed and confirmed. I had even more doubts about God when my rabbi resigned after my confirmation and became a stock broker.

For most of my adult life I vacillated between being an atheist and an agnostic. I was extremely judgmental, bitter and cynical. I thought those who went to church or synagogue were intellectually soft-minded persons who were fearful and unrealistic. The obvious never really occurred to me, namely, that I was the one who was fearful. I did not realize that my bottom line defense was "fear of God."

As I look back at my years of working in the field of life and death situations, I realize how limited I was in assessing others—or myself. I now realize that many people in the so-called helping field, be they physicians, nurses, paramedical people, and even ministers, frequently demonstrate the same problem. Many of us seem to have a "fear of God" even though we may intellectually profess the opposite.

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Defenses

I think many of us in the "helping professions" are blocked from helping others because we bury our fears in ways of which we frequently are unaware. When we are not actively working through our own life and death belief systems, we tend to put up barriers between ourselves and others. Oftentimes our help for others comes from our head—our intellect—rather than from our hearts.

I will attempt to be clearer. As long as we believe in a physical reality—that birth is the beginning and death is the end—we will be filled with fear and will teach fear instead of love.

Until 1975, I thought life was finite and that when you were dead *you were dead*—and that is the end of the line. In 1975 my belief structure began to change and I began to embark on a course of personal transformation.

Before I Saw the Light

In 1974–1975 I was going through some deep personal problems. I had ended a 20-year marriage and had gone through a painful divorce, and I had handled my guilt by attacking myself, becoming a heavy drinker and developing a chronically incapacitating back pain. I seemed to be absorbed in massive fears of the past and the future. I also appeared to have bought into and was reliving the philosophy of my parents—namely, yesterday was awful, today is horrendous and tomorrow is going to be worse.

As we all know, this results in one's being immobilized by fear. I wore papier-mache costumes to pretend to the outside world that I was not afraid, but I constantly felt I was walking on damp Kleenex. The outside world still saw me as successful, but my inside world was in chaos. THE FEARFUL CHILD IN ME HAD TAKEN OVER.

At this time I certainly was not looking for God or any kind of spiritual pathway!

A Course in Miracles

You can imagine my amazement and surprise when in 1975 I began to read three books titled *A Course in Miracles* and felt tears come to my cheeks and heard an inner voice say, "Physician, heal thyself, this is your way home." I have been a student of the course since that time, utilizing it as a tool for my own personal transformation, and I have experienced periods of inner peace that I never thought possible.

A Course in Miracles is a set of three books published by the Foundation for Inner Peace in Tiburon, California. The course is self-taught and states that there are only two emotions: love, which is our natural inheritance, and fear, which is illusory and which our mind has invented.

A Course in Miracles is only one of many tools for one who wishes to experience a personal transformation. The personal transformation transcends one's past experience that has been limited to the physical senses and leads to the recognition that the reality of our true being is a spiritual one, the essence of which is love, unity of one Self with God.

In one sense, the course could be described as a form of spiritual psychotherapy. It suggests that we are all actually psychotherapists, helping each other to determine what is truth and what is illusion, and experiencing at-one-ment by seeing others and ourselves as guiltless, and letting go of fear.

The course suggests that we can choose to have a single goal of peace of mind—peace of God; that we can choose to have as our single function the practicing of forgiveness; and that we can choose to experience our only fulfillment as listening to our inner voice, the voice of God.

The course has a workbook with daily lessons for one year. The emphasis of the lessons is retraining our minds to change our perceptions of the world and those in it, which leads to the transformation of perception into the knowledge of love.

Examples of the lessons are: "My mind can change all thoughts that hurt." "I am never upset for the reasons I think." "There is nothing to fear." "I am not a victim of the world I see." "Forgiveness is the key to happiness."

The course states that what is real has no beginning and no ending and is eternal. Only love can meet the requirements of that definition.

The course addresses the questions of who we are and what is our reality. It suggests that we are asleep and in a dream, a false reality that we have called "real." This dream is a product of a director in our minds called "deception" that has created an illusory world of bodies moving in space, a world of separateness that is limited to linear time, and a feedback of what our physical senses have experienced in the past. It is an illusory world that makes us prisoners of the past, going in a circle in which the past predicts the future. It is a dream where the lower self (the personality self, or ego) seeks but never finds what it is looking for, thriving on conflict, doubt, alternating pleasure and pain, love and hate, deception and murder. It thrives on a world which seems insane, where everything seems temporary—a world that believes in the reality of form—even though all form continues to change. It is a dream that leads one to believe that we created the world, that God is separate from us and is to be feared, that bodies are real, that birth is the beginning and death is the end and finite.

Belief System/Reality

We are what we believe. Our belief system is based on our past experience, which is constantly being relived in the present. We anticipate the future being like the past. Our present perceptions are so colored by the past that we are unable to see the immediate happenings in our lives

without distortions and limitations. If we are willing, we can reexamine who we are in order to achieve a new and deeper sense of our real identity.

We Are All Limitless

To experience this sense of total freedom, it is important for us to detach ourselves from past-future preoccupations and to choose to live in an immediate sense of NOW. To be free also means not to be confined to the reality that seems limited by our physical senses. To be free allows us to participate in the love we share with everyone.

Love can be looked upon as the total absence of fear. While all of us want love, many of us seem unable to experience it. Our guilty fears from the past block our ability to give and receive love in the present. Fear and love can never be experienced at the same time. We must always choose which of these emotions we want. By choosing love more consistently than fear, we can change the nature and quality of our relationships.

Forgiveness

The emphasis underlying this course is that inner peace can be reached only when we practice forgiveness. Forgiveness is the letting go of the past, and is therefore the means for correctring our misperceptions.

Our misperceptions can only be undone now, and this is possible only through the process of letting go whatever we think other people may have done to us, or whatever we may think we did to them. Through this process of selective forgetting, we are free to embrace a present without the encumbrances of reenacting our past misperceptions.

Through true forgiveness we can stop the endless recycling of guilt, and look upon ourselves and others with love. Forgiveness permits us to let go of all thoughts that separate from each other. Without the belief in separation, we can accept our own healing and extend healing love to all those around us. Healing, then, becomes the thought of unity.

As we recognize inner peace as our single goal, forgiveness becomes our single function. When we accept both our function and our goal, we also find that listening to our inner intuitive voice as the source for direction becomes our only guide to fulfillment. We are released as we release others from the prisons of our distorted and illusory perceptions, and join with them in the unity of love.

Therapeutic Implications

The function of the physician and the function of the chaplain, hopefully, can be the practice of forgiveness. A new role for the physician and the chaplain would be to extend only love and to resist the temptation to make judgments of condemnation.

The purpose of spiritual psychotherapy is to remove the blocks to truth—namely, the awareness of love's presence as our spiritual being—and to be received into the heart of God. The purposes of spiritual psychotherapy are to change our self-concept (by letting go of our illusory projective thinking process) and to recognize that both parties are joined as one Self.

The course suggests some of the following concepts, with the understanding that you learn by teaching and that everyone is a student-teacher and a teacher-student.

The following are some of the basic concepts of the Course:

1. Only the mind can be sick—and only the mind is in need of healing.
2. No mind is sick until another mind agrees that they are separate.
3. Healing is the joining of minds because sickness comes from minds that are separated.
4. Sickness is anger taken out upon the body so it will suffer pain.
5. No one can suffer if he does not see himself as attacked and losing by attack.
6. Correcting the erroneous beliefs that anger brings us something we really want and that by justifying anger we protect ourselves.

It is suggested that we think not of the body; rather that healing is the unity of thought and that we forget all things that seem to separate. The emphasis, then, is to see others in the light of love.

Inner peace and self hearing occur by correcting one's own errors of perception, which results in the healing of relationships where each party is healed of the illusion of separateness which results in making alive the statement, "Physician, heal thyself."

The physician's goal can be, then, to find inner peace for himself by not trying to change others, making no judgments of condemnation against others or ourselves, and then listening to our inner voice for guidance.

The old vertical doctor-patient relationship dissolves and is replaced by a horizontal relationship where the physician and the person coming to him are there to help each other—to help re-determine what is true, what is false, and therefore to recognize the truth of our spiritual being, one Self.

THIS WAY OF THINKING LEADS TO HEALTH BEING DEFINED AS INNER PEACE, AND HEALING AS LETTING GO OF FEAR.

I think to really help others what we need to do is to heal our own minds and to transcend what we have previously been calling a physical reality. The reality I choose to accept is the following: what has no beginning and no ending and is eternal can only be love. Everything we see with our physical sense is a perception of form which changes and hence is not real. This means choosing to see only the love in others and nothing else.

Spiritual psychotherapy means that we are all equal therapists to each other, re-determining what is true and what is false. Spiritual psychotherapy results from our recognizing that the essence of our being is love. And love is not something that you can see or even measure. (Many of us, myself included, have measured our love to see if it works. This is a mistake.)

How Can These Concepts Be Applied to Life-Death Situations?

1. We can choose to teach only love by demonstrating peace instead of conflict.
2. We can choose to extend love instead of fear.
3. We can choose to be love finders rather than to be fault finders.
4. We can choose to be love givers rather than to be love seekers. (We professionals are frequently seeking love under the guise of helping others.)
5. We can choose to give unconditional love to everyone—which means not wanting to change anybody. It means extending love with no expectations, conditions, or limitations.
6. We can choose not to identify with pain, suffering and the body, and choose to see everyone as light, the light of love.
7. We can choose not to see death as real, and to recognize that love is eternal and everpresent.
8. We can stop believing in linear time and live a life which reflects that "this instant is the only time there is."
9. We can recognize that love and fear cannot coexist, and we can also recognize that we cannot love and judge at the same time.
10. We can be, with the intent of love, consistent in what we think, say and do and demonstrate.
11. Our job is to demonstrate—and not to change others.
12. We can demonstrate, by our own peace, that there is no deviation in our faith in God, our trust in His word, our trust that all things are positive, joyful lessons God would have us learn.
13. We can demonstrate that when our only goal is peace of God, when our only function is forgiveness, and our only sense of completion is following God's directions, we will extend peace, joy and happiness.

Other Concepts That Can Be Applied

1. Allow yourself to be more open and honest about your feelings about life and death with the people you are talking to.
2. Do not try to wear a mask and hide your feelings.
3. Do not get hung up on words; it is your loving, caring attitude that is of importance, not the words.
4. Don't feel rushed by time.

5. See your client as your teacher—giving you another opportunity to look at your own life and death process.

6. Continue to ask yourself, "Is there a difference between life and love—and the body?" (I think there is.)

7. Believe that the most important thing we can do is to give unconditional love and remove any kind of blame from the client as well as from ourselves.

8. Do your best to remember that everyone you see is but an extension and projection of yourself. (I attempt to see everyone as my spiritual siamese twin.)

9. Consider the possibility that there is one universal mind and that we are all one Self.

10. Consider the possibility that we are all just vehicles of God's love and that God's love is the most potent healing force in the whole world. Consider the possibility that there is no death and that, as spirits, we are free and unlimited.

11. Consider the possibility of healing our minds and the universe by correcting the misperception that we are separate from each other; and that healing our misperception of birth and death is recognizing that the essence of our being is love.

Conclusion

There is a difference between life and the body. Life is love extending, expanding and unfolding upon itself. It is joy, peace and happiness extended far beyond what we can imagine or comprehend. It is love extended eternally.

It is my belief that we are all put here on earth only to serve, love and help each other and to recognize that what we see with the physical eyes and what we hear with the physical ears is a mistake, an illusion, and what is real is the knowledge that is beyond perception—the knowledge that we are all joined as one Self, extending and expanding love eternally.

More and more as I attempt to pray more continuously and ask God for guidance, I get the following answer: "There is nothing to do or say. Just be." That means to remember that my real Self, my higher Self is of love, and all I have to do is let the love be.

Love can only extend and expand. It asks no questions. It knows no time or space or limits.

Perhaps it is not too simple to state that in working with those in life and death situations, all we are here to do is remember and reawaken and know we are joined as one Self—extending joy, peace and love.

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Liturgical Spirituality and Liturgical Reform

The Rev. Robert D. Duggan, S.T.D.

At the most recent gathering of the North American Academy of Liturgy (January, 1980), the study group devoted to liturgy and spirituality discussed the topic "Liturgy, A School of Prayer." Interestingly enough, the members of this ecumenical, professional organization were in obvious accord about the fact that public worship plays a powerful role in the formation of an individual's personal spirituality. All agreed that a flourishing liturgical spirituality—one in which there is a harmony between public and private prayer—is a goal toward which all should strive.

This rather obvious insight appears somewhat problematic, however, in view of the Christian churches recent history of liturgical reform. The cries of pain from members of congregations where reformed rituals have been introduced are a clear sign of the level of distress that can be experienced when public prayer and private piety are thrown "out of sync." The result can be—and too frequently has already been—a collapse of the life of individual prayer and a chaos in the community's life of formal worship. What seems needed in such a situation is greater awareness that the revitalization of prayer, whether it be public or private, communal or individual, is part of a single fabric of renewal and must be experienced at *every* level if it is to be truly successful.

The purpose of this article is to demonstrate the feasibility of such an integrated effort at renewal. Or, more specifically, my aim is to show how the principles upon which recent ritual reform has been based are also integral to a renewal of healthy spirituality among the Christian peoples who gather to celebrate those rites. I propose to do this by discussing several of the theological insights which seem fundamental to the project of liturgical revisions currently underway in many of the Christian churches. It is my hypothesis that these insights ought to be the

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operative principles behind not only reform of worship but also restoration of a vital liturgical spirituality as the necessary underpinning for authentic celebration.

A preliminary word must also be said regarding the perspective from which I have written this article. I stand within the "high church" tradition of worship represented by Roman Catholicism, and my major experience of liturgical reform stems from the revisions mandated by the Second Vatican Council's *Constitution on the Sacred Liturgy* (CSL). However, the orientation of this article is ecumenical in two senses: First, the Roman experience of liturgical renewal is fundamentally congruent with that of most other Christian groups that have engaged in a similar reform over the past several decades. At the level of scholarly study, which has shaped the various efforts at revision, there already exists a firm consensus about the sort of "basics" to be discussed in this article. Hence, my remarks should be easily translatable into the experiences of other denominations.

Secondly, I have a conscious ecumenical intent, directed toward readers who do not share the high church tradition of worship and who may have been reared on the suspicion that concern with ritual inevitably entails a lapse into ritualism. The myth that there is a dichotomy between liturgy and life, or the myth that religion of the heart (spirituality) is somehow antithetical to the stylizations of an elaborate ritual life (liturgy) must simply be dispelled as vestiges of a less enlightened era. By delineating the ingredients of an authentic liturgical spirituality, I hope to show how liturgical reform can nourish and strengthen what is best in our contemporary experience of Christian life.

Liturgical Spirituality Defined

In writing about liturgical spirituality, there is an inescapable need to begin with definitions. Few areas of theological reflection or popular religious understanding are as murky and terminologically confused as the field of liturgical spirituality.

To begin with, the term *spirituality* itself has numerous meanings amongst contemporary authors. Some would question whether it is proper even to speak of there being different varities of Christian spirituality.[1] In the preface to *A History of Christian Spirituality,* Louis Bouyer states that it is "only with the greatest reservations that we can speak of Christian spiritualities in the plural."[2] Yet, at the same time, it is quite

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[1] Hans Urs von Balthasar, "The Gospel as Norm and Test of All Spirituality in the Church," in *Spirituality in Church and World,* Concilium 9 (New York: Paulist Press, 1965), pp. 7–23; see also, idem, "The One Spirituality of the Church," *Theology Digest* 10(1962), pp. 189–195.

[2] Louis Bouyer et al., *A History of Christian Spirituality,* 3 vols, trans. Mary P. Ryan (New York: Seabury Press, 1963); vol. 1 *The Spirituality of the New Testament and the Fathers,* by Louis Bouyer, p. x.

common to see discussions which take it for granted that within the Christian Church there are many different spiritualities operative.[3]

The reason for this confusion lies primarily in the existence of two distinct dimensions which are constituents of every spirituality. There is, first of all, the Christian tradition itself. Those who would insist that there is but a single Christian spirituality are generally looking to the unchanging content of divine revelation which is specifically Christian and which is the normative source of every Christian believer's faith. Secondly, there is the unique response to that heritage which inevitably contains elements of particularity. Those who prefer to speak of spiritualities in the plural usually attend more to these subjective factors, the historical, cultural and personal elements which give to the Christian faith response its note of distinctiveness. This article will use the term spirituality in this latter sense. By doing so, I seek to remain sensitive to the unique features which characterize the religious experiences and expressions of some Christians in a way that sets them off from others who nonetheless share the same basic faith.

The qualifier "liturgical," as descriptive of a particular Christian spirituality, can further intensify rather than clarify the ambiguity frequently associated with discussions of the present topic. In one sense, it is possible to assert that *every* spirituality can be termed a liturgical spirituality inasmuch as public worship and private prayer are always intimately related. Gabriel Braso makes as good a case as any that *the* spirituality of the Church is a liturgical spirituality.[4]

But in another sense, it is also reasonable to reserve the term "liturgical spirituality" to those faith reesponses where it is clear that the liturgy has played a decisive role. One must admit that the level of influence which public worship exerts on the life of piety can vary enormously.[5] It seems fair to apply the description "liturgical" only when, in fact, the liturgy has left its stamp clearly on the spirituality in question.

For the purposes of this article, then, "liturgical spirituality" will refer only to those expressions of the life of Christian faith that are unmistakeably marked with the imprint of the Church's official worship. By this I mean those spiritualities whose inspiration is drawn from the same deep wells of faith as is the liturgy's, whose characteristic modes of expression are faithful to the shape of prayer articulated in the liturgy, whose rhythms flow and resonate in harmony with the liturgical cycle of the hours, season and year.

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[3] See for example Francois Vandenbroucke, "Spirituality and Spiritualities," in *Spirituality in Church and World*, pp. 45–60; Urban T. Holmes, "A Taxonomy of Contemporary Spirituality," in *Chrisitans at Prayer*, ed. John Gallen (Notre Dame: University of Notre Dame Press, 1977), pp. 26–45.

[4] Gabriel M. Braso, *Liturgy and Spirituality*, 2nd ed., trans. Leonard J. Doyle (Collegeville: The Liturgical Press, 1971), pp. 17ff.

[5] An historical study which still remains a classic of conciseness and clarity in this regard is Louis Bouyer, " 'Liturgical' and 'Non-Liturgical': The Spirit of Liturgy and of Devotion," in *Liturgical Piety* (Notre Dame: University of Notre Dame Press, 1954), pp. 243–256.

Principles of Liturgical Reform

1. *The Foundational Role of the Word of God*

If this first principle seems too obvious to require mention, that in itself is an indication of how successfully the renewal of worship has already penetrated our minds and hearts with its vivifying spirit. A clear effort has been made with all of the revised rituals to show, even by the very structure of the rites, the primacy of God's word in calling his people to faith. The nature of faith as a dialogical reality—as a free human response to a divine call—is manifested in the way sacramental celebrations are consistently present as flowing from a prior celebration of the word. The Church itself is gathered, comes into being, in reponse to the Father's word spoken in our midst.[6]

As a corresponding principle of liturgical spirituality, this appreciation for the role which scripture must play in the life of faith is equally important. At every point in the development of personal piety, the impact of God's word ought to be decisive. An authentic liturgical spirituality will be one nourished regularly, not just in moments of formal worship, on the living word which calls, corrects, heals and justifies. It will involve a continuing reflection upon and interaction with the Christian scriptures on a daily basis, until one's mind and heart are so permeated with the vision of the sacred books that to think otherwise than "according to the mind of Christ" is impossible.

2. *Participation that is Full, Conscious and Active*

Aware that passive presence or half-hearted involvement is the death of worship, the liturgical reform has sought as "the aim to be considered before all else" a "full and active participation by all the people." (CSL 14) This has resulted in efforts to develop ritually the various ministerial roles involved in a full celebration and to stress that *all* present are agents with an active part to play. A mentality which saw the one who presided at worship as the only celebrant has been replaced by an awareness that every Christian, by virtue of baptism, exercises a priestly function when joining in the community's worship. Reformed rituals have attempted to instill an appreciation of this insight by providing more opportunities for involvement, by stressing the full communal form of celebration as preferred over private or semi-private forms, and so forth.

A liturgical spirituality respectful of this insight is characterized by an approach to prayer which emphasizes the notion of *presence*. Personalist philosophers have eloquently elaborated on the meaning of a kind of presence in which one person is involved with another at the deepest level of one's being. This kind of attentiveness and openness to the Other in prayer (both individual and communal) means that ritualism

[6] See Lucien Deiss, *God's Word and God's People*, trans. Matthew J. O'Connell (Collegeville: The Liturgical Press, 1976).

is impossible, that one is constantly alert to the meaning of what is heard and said, that an active dialogue is occurring as "heart speaks to heart" in an encounter of love. A vital liturgical spirituality is marked in a special way by *awareness,* a heightened sensitivity to the dynamic interchange which is the essence of all prayer, an awareness of the deep and mysterious movements of the Spirit in our relationships with others and the Other, expressed by participation in prayer that is "full, conscious and active."

3. *The Need for a More Adequate Language of Worship*

A broad spectrum of opinion has shared this insight about the importance of linguistic issues for liturgical reform. Roman Catholics have debated the merits of latin versus the vernacular. Protestants have wondered whether to jettison the "Thou's" and "Thy's" bequeathed by a long heritage of English prayer. Theologians of all persuasions have wrestled with the "god-talk" problem. Various groups have complained of sexist or discriminatory language that has made worship an alienating experience for them. If efforts at liturgical reform have not as yet produced positive results in all these areas, we are at least more conscious today than ever before of how crucial such matters really are.

A parallel realization points to the importance of a liturgical spirituality being one that is linguistically "open" to horizons that are as broad as possible. A wealth of contemporary scholarship is available pointing out how the language we are born into shapes our total vision.[7] A language of prayer that is restrictive and narrows one's religious sensibilities also inhibits one's ability to "tune in" on the breadth of vision—literally cosmic in scope—embodied in the liturgy. One of the most important features of a spirituality that is attuned to the language of liturgical prayer is that it lifts us out of our own myopic tendencies toward self-interest and forces us to grow in the direction of an ever-widening circle of concern for others. A healthy liturgical spirituality speaks in the poetry of a prayer found in models that tradition has long regarded as inspired. It is comfortable with *all* of the classic forms, refusing to be limited to the vocabulary of entreaty, moving just as easily into praise, adoration and thanksgiving.

4. *Liturgy and Life Are Not Separate*

The tremendous amount of effort put forth in recent years to provide worship services that are *relevant* is a reflection of this insight that authentic prayer must embody real human concerns. Traditional rites that were "other-worldly" (to the point of appearing oblivious to the pressing issues of our day) have been revamped to show more clearly how they speak to the real substance of our lives now. The introduction of prayers

[7] See Herman Schmidt, "Language and its Function in Christian Worship," *Studia Liturgica* 8(1971/72), pp. 1–25.

of intercession for particular needs, the focus of celebrations on a particular theme, composition of new texts that treat more explicitly of our contemporary experience, all of these are examples of the way the liturgical renewal has tried to show the inseparable connection between our daily lives and the worship which celebrates and sanctifies those lives.

A liturgical spirituality is one which is able to integrate both the "sacred" moments of formal prayer and the "secular" moments that are not explicitly religious into a single experience of our existence as totally "graced" in and by Christ. The mystery of the incarnation—humanity interpenetrated by and inseparable from divinity—is shared in, and consciously lived, by one whose spirituality reflects this harmony between liturgy and life. The sacred/profane dichotomy is shown to be a false one, as sacred moments of prayer emerge spontaneously in every dimension of life, and as liturgical worship embraces comfortably and effortlessly even the most mundane elements of our daily routines.[8] Passionate concern for social justice or passionate lovemaking between spouses, for example, are both "spiritual" issues. They are typical of many such elements constitutive of spirituality, especially a liturgical spirituality that will also want to give ritual expression to *whatever* is perceived as important and of value for human life.

5. *Cultural Adaptation of Prayer Forms*

The liturgical reform is still in its infancy with regard to this principle of renewal. Inevitably, the first stage of reform was concerned with putting into better shape the existing heritage of worship, recovering and restoring what seemed most authentic from the Church's liturgical tradition. But a basic premise of that work of revision was that it is only an intermediary stage, that further adaptation and even creation of new rituals will be a necessary subsequent phase. Liturgical ritual has been rediscovered as a living, growing thing, and the evolution of new forms is seen as part of an organic development that is normal and healthy. The underlying concern, of course, is that the rituals with which we celebrate our faith ought to resonate deeply with our historically and culturally formed selves. There is concern that the words and gestures we use are not untrue because of some foreign or alien elements they might contain.

The corresponding insight with regard to spirituality stresses the need for *authenticity* in our religious experiences and their expression. By this we mean a refusal to come before God in prayer with words or gestures that do not say what we really feel or mean; and, on the other hand, a willingness to adopt into our prayer all that fittingly gives voice to our deepest sentiments. A spirituality of this sort is ever changing and growing, free to shed outmoded forms of piety, welcoming improved ways of laying before God our prayerful hearts, always maintaining a

[8] Matthew Fox speaks of a "creation spirituality." See Matthew Fox, ed., *Western Spirituality: Historical Roots, Ecumenical Routes* (Notre Dame: Fides/Claretian, 1979).

critical eye on the honesty of our devotional practice. A liturgical spirituality, sensitive to the need for cultural adaptation of ritual forms, will bring to liturgy an inventiveness and creativity that springs from deeply genuine religious experiences. It will take from liturgy a better appreciation of how encounters with the sacred need to be given shape and support by coherent rituals of great beauty and poetry. The result will be a respect for—without being imprisoned by—the traditional rites of Christian faith, together with an openness—devoid of any faddism—to cultural expressions that embody our contemporary experience of the Holy One.

6. *Time Is Experienced in a New Way*

Anthropologists have much to tell us about the way ritual is used to mark off and experience time in a qualitatively different manner.[9] One of the principles of the liturgical reform has been to revise the Church calendar in a way that would place a clearer emphasis on the centrality of the Paschal Mystery of Jesus' dying and rising. By adjustments to the way we celebrate everything—from the hours of the day to the seasons of the year—an attempt has been made to make the Christian's experience of time much more consciously Christocentric.

This heightened awareness of all time as sacred, as *kairos*[10], in which the salvific drama of God's love for his people unfolds is also a distinguishing feature of a spirituality that can be fairly described as liturgical. It is a spirituality which moves according to the rhythms and flow, the emotional tonality and atmosphere, of the cycle of sacred feasts and seasons. Every spirituality involves a process of identification by which one seeks to assimilate (or be absorbed into) the fundamental attitudes of a particular way of life. The liturgical spirituality of the Christian does this by an unremitting focus on the person of Jesus, whose story is portrayed and participated in by the rites which make memorial of his life, death and resurrection in the annual cycle of the liturgical year. By seeing *all* time as sacred in the sense of its having a Christocentric focus, a deep harmony is achieved between moments of private, individual prayer and worship offered by the community in public. In both cases, it is the Paschal Mystery which presides over and measures out, moment by moment, our Christian existence as life "in Christ."

7. *The Need for Prayer in Silence*

In a movement of liturgical reform marked by much busyness and concern over the words we use to pray, this insight has proven to be an

[9] See for example Chapter 3, "Rite and Time" in Roger Grainger, *The Language of the Rite* (London: Darton, Longman and Todd, 1974), pp. 107–143; or the bibliography contained in James D. Shaughnessy, ed., *The Roots of Ritual* (Grand Rapids: William B. Eerdmans, 1973), pp. 235–245.

[10] See Kittel, TWNT, III, s.v. *Kairos*.

extremely important one. Corporate prayer can all too easily become a sacred filibuster, a marathon talk session where it seems quality is judged on quantity alone. Such verbal overkill inevitably results in superficiality, like a seed that springs up and withers before it has a chance to sink roots. Experience with new liturgical forms has proven how crucial it is to spend time in silence after readings and the homily, to allow the message time to penetrate deeply. Similarly, after bidding the congregation to pray, quiet time for prayer must be allowed or else what flows from the celebrant's lips will be little more than unconnected verbiage. Sacred silence, as a communal activity, is a rich and powerful experience. It is that necessary reminder that the object of our prayers is literally beyond words. It further reminds us that the Spirit speaks to us at a level deeper than speech and can be heard only when we are willing to wait in the stillness.

A liturgical spirituality must be rooted, then, in a practice of prayer with generous amounts of profound quiet. Like nothing else in our entire religious experience, the silence of a heart lovingly present to God, totally aware, totally receptive, totally still, permits us to taste the ineffable sweetness of pure Being. By allowing us purely *to be,* or to be *purely,* silent prayer unfolds the mystery of Being in a way that words can never achieve. As deep calls upon deep, so a spirituality nurtured in silence brings to the liturgy a powerful intensity in which the stillness echoes with the roar of God's presence.

Conclusion

My wish has been to sketch out the coordinates of a liturgical spirituality viable in this era of liturgical reform. By pointing to principles of reform which are valid both in the revision of our rituals and in the formation of our spirituality, I have attempted to highlight distinctive features that can qualify a spirituality as "liturgical." My characterization has been far from exhaustive, however. In fact, I invite the reader to enlarge further and refine his own understanding of the reciprocal influences between public prayer and private piety. Our aim is to live lives that are one single, unbroken prayer of praise, punctuated by moments of public worship we call liturgy and by personal devotion we call spirituality. The greater the harmony between these moments, the easier it will be for us to make pleasing music in the Lord's sight.

The Process of Healing: Theme of a Spiritual Journey

Lynn W. Brallier, R.N., M.S.N.

The word journey implies movement from one point toward another. These points as I think of them take the form of levels of awareness or consciousness of "reality." I did not try to go on my journey. It began, seemingly at least, unbidden. It has provided the experience of leaving much of the consciousness of career and materialism; greeting, assimilating and attempting to master the language of extraordinary experiences; and integrating divergent levels of awareness. Along the way I have felt such opposites as great confusion and great clarity, senses of oneness and of estrangement, and feelings of awe as well as irreverence.

The process of healing has been the basic theme of my spiritual journey thus far. I am thinking of healing in its broadest sense which is the process of moving toward wellness or wholeness. Four aspects of healing have emerged during my life so far, each accompanied by a separate kind of consciousness of life and its meaning. First I focused on physical healing. Then my attention and professional work moved toward psychological healing. Spiritual healing was the next area of experience. Currently I am working on the fourth aspect which is the integration of the other three forms of healing. I feel fortunate to be experiencing some sense of wholeness from this integrative work.

Point of Departure

I grew up on a farm in the mid-West as part of a family which was very devoted to the doctrine and practices of a Protestant church. My maternal grandmother was a very powerful influence on me, teaching me to value religious services, prayer and ethical behavior. I went to church, studied the Bible, said my prayers and took on my grandmother's self-righteous

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attitude, which contained some disdain for those not on our religious path. My grandmother also shared with me her experience of a personal God and, at an early age I too sporadically felt a personal sense of connection with God. Last, but most important to me, my grandmother imparted her tremendous sense of compassion and love for others, especially if they were in any difficulty.

As the oldest child in my family, I easily grasped the essence of my grandmother's teachings on how to help people heal their wounds through many means, including prayer. Since my mother was often ill in my pre-school days, I practiced with her what I learned from my grandmother. I said nightly prayers, asking that she be well, and tried to be a good helper to her. Also, since I was at that time still an only child and isolated on a farm, I occupied myself by setting up my own animal hospital. In the springtime I collected abandoned baby birds, rabbits and sick chickens and practiced the art of healing as I understood it at that point.

Point of Rebellion

As I entered high school, I realized that through church membership and my grandmother's influence I had learned something of the meaning of ''God is love'' and was able to serve as a compassionate, loving, healing person at times. However, I was often haunted by a strong, though vague, notion (picked up from the same two sources) that with one slip I could be ''going to hell on a sled''. This fear was also influencing my attitudes and behavior. I did not like this fear and some other values so, as many adolescents do, I chose to rebel against the ''oppressive'' doctrine of my church and explore other alternatives.

During my first year in college I elected to study world religions. I was searching for a positive and supportive religious doctrine. After studying carefully I decided that Zen Buddhism was the religious view which most closely matched my ideal religion. This choice was also excellent for shocking my family and declaring me an independent thinker. In 1962, however, the mid-West suffered a severe shortage of Zen Buddhists and I found myself without a reference group, so my enthusiasm dwindled. My studies of psychology and my graduate study in psychiatric nursing supported by distaste for religious constraints and doctrine. I learned to believe that some theorists were correct in their assertion that people who relied on their spiritual or religious beliefs were choosing to be irresponsible and negating their own sense of power to direct their lives. I was attracted to the Unitarian Church at this point because it did not demand that I believe in a personal God. Basically, I believed, as did many other well-educated people, that God was dead. If not dead, he at least had no particular relevance to my life and could be ignored.

Point of Darkness

In 1969, after three years of intractable neck and back pain which interfered greatly in my life, I was diagnosed as being terminally ill with a spinal cord disease. As I contemplated my own death, I felt a temptation to return to my grandmother's teachings and my early religious experience. My pride and sense of integrity, however, would not allow me to "run back to God" because I was frightened and in need of support. Just as I was feeling settled in my belief that death was final, that there was no heaven or hell, and that death would, in fact, be the only relief from my excruciating pain, I was told that the terminal diagnosis was incorrect. In the place of a death sentence was the diagnosis of multiple sclerosis.

In spite of one error after another by several physicians, I continued conventional medical treatment and did not search for a religious or spiritual method of healing. Finally, in 1972, a corrected diagnosis was made, a spinal fusion was performed at two sites, the pain was relieved and I began a two-year period of rehabilitation. Meanwhile, I had toughened myself psychologically to deal with the pain, disability and vulnerability I had felt throughout the years of that experience. Spiritual life, it seemed to me, was for weaklings who didn't know much about how to handle severe pain and suffering by themselves.

In the spring of 1975, I told a group of friends that while I was basically satisfied with my life, I also had a vague but consistent sense that something important was missing. I said that either it was time for me to have children or that I needed to have some experience which would change my consciousness or my sense of meaning in life.

About one month later a car ran a red light and hit my car broadside. My neck, already fused in two places, was severely injured again and I was back in the familiar routine of bedrest, hot packs and pain medication with very little hope of recovery. In fact, the prognosis was that my condition would rather rapidly worsen. Once again, I felt depressed and basically without hope. My family and friends were loving and supportive even though they, too, felt helpless. One friend, however, began to insist that I get out of bed and accompany her to a healing service in a Methodist church in Baltimore where a healer, Olga Worrall, conducted a service weekly. I was thankful that my friend was trying so ardently to be helpful, but was also annoyed with her for such an outrageous and foolish suggestion. I refused to go. My friend, however, successfully coerced me into investigating this healing service since my only other alternative seemed to be lying at home staring at the ceiling and taking pain medication.

Point of Light

When we entered the small Methodist church where the healing service would be conducted that morning, I felt as if I had made several hundred

psychological and time leaps backwards since the church reminded me of the one I had attended as a child. I was angry that I had agreed to this ridiculous trip. The Protestant church service prior to the laying-on of hands ritual reminded me of old oppressive, restrictive days gone by. During the quiet ceremony of the laying-on of hands which Olga and three others conducted, I felt like a foreigner or as if I had wandered into the pages of a Kurt Vonnegut novel about another planet. As I observed, my thoughts became critical and condescending about the so-called healers and about the people there who were foolish enough to believe that someone could touch them and make them well. I refused to participate in any part of the service. At the last minute my friend overwhelmed me with her insistence that I experience the laying-on of hands from Olga. She, in fact, accompanied me to the front of the church where I very reluctantly and with embarrassment received the laying-on of hands from Olga. I felt foolish, irritable and sure that nothing could happen which would be helpful to my injury. I only hoped that no one who knew me was at the service that day. In the midst of my annoyance, regrets and embarrassment came the literal shock of my life as I felt a very intense sense of heat radiating down my neck and into my back and arms. This heat dissipated as Olga removed her hands from my head. I was startled and confused by that sensation of heat, and immediately assumed some sort of trickery, perhaps even a destructive trick, was being played.

On the way home I was so busy talking to my friend about how Olga could have managed the "heat trick" that I failed to notice immediately that my pain was gone. In the days and weeks that followed, no one, including my surgeon, could believe that I had recovered. I was caught in confusion between my own disbelief and my experience of being well again. At first I could not reveal to anyone except the three people closest to me what had really happened. Certainly I was not going to have people think that, out of my despair, I had run off to a faith healer and been cured. That is not a rumor which enhances one's professional reputation as a psychotherapist.

Clearly the healing experience happened in spite of my intellectual doubts and negative emotional reactions toward the healing service. Not only was I puzzled, but no one else seemed to have any rational explanations for my experience. My main interest was finding a scientific rather than a religious explanation for my healing experience. I also returned to Olga Worrall's clinic and, fortunately, found that she had the courage and patience to give me, the cynic and doubter, her explanations of the process of spiritual healing. Later, Olga began to help me, as she put it, "develop your natural healing abilities" and I experienced some surprisingly positive results. After several months of study, I began working with her at her weekly healing clinic doing the laying-on of hands and participating in healing by prayer for those who could not attend the service.

During this time of "internship", Olga generously shared with me her views on spiritual life in general and helped me virtually reconstruct my spiritual life. She shared her perception of a personal God as well as her mystical knowledge of God as a part of everything. In periods of meditation and prayer with Olga and by myself, I began to experience many new exciting perceptions of the universe and my relationship to it. During the years I was studying and working with Olga, I also had two near-death experiences. These were classical experiences much like the case studies investigated by Moody. Most important to me about these experiences was the astounding perception of a very powerful, understanding and, most of all, loving light which I could see as I was dying. Although the light seemed to have organization and intelligence, its most outstanding characteristic was an encompassing, overwhelmingly radiant sense of love. I recognized this as the same source that I "tapped into" when I was doing spiritual healing. My old Sunday school verse, "God is love", took on a profound meaning. God indeed seemed to be the loving force which heals and energizes and organizes the universe. I could feel that love expanding within me, replacing the fear which had led me away from organized religion.

Point of Integration

I call the present leg of my journey the phase of integration. Much of the excitement of entry into some personal mysticism has quieted now into a more solid sense of wholeness as the mystical and the earthy parts of my life blend and feel right together. At times I feel assured that in a cosmic sense everything is as it is meant to be and I am part of that. I now am fairly at ease in talking about my spiritual journey and, as I lecture around the country, find that many others whose psychological testing would be well within normal limits are eager to hear of my journey and share their own similar journeys.

What relevance does my spiritual journey have for my daily life activities? I will share with you now some of my current beliefs which have filtered out and condensed during my journey and seem particularly related to my personal and professional life.

The first of these beliefs is that God really is love. I also believe that a part of God exists in each of us and, in fact, may be our very essence. Increasingly, I can allow myself to express this love without feeling depleted by getting my own ego involved. The source of the love is always present and I can connect with that source if I take the time and have that intention. When I am able to channel this loving force, I heal myself and can help others heal themselves in some way.

The second belief is that meditation and prayer are ways of knowing Divinity by direct experience. They are ways of developing a sense of a personal God and a feeling of oneness with the universe. Meditators talk about being aware of the "higher self", which is also

defined as the spark of God within us. When in touch with this aspect of the self, a loving, healing attitude flows easily and life's purposes have clarity. This experience is compatible with the essence of world religions—to help people find purpose and meaning in their lives.

The third belief is that we are all healers and teachers for ourselves and one another. We can benefit from guidance more than from demands or directives. I grew up in a hierarchical, organized religion in which the minister's role was to be a spokesperson between God and "ordinary people". I have experienced the medical model of health care delivery as patient and professional and find it similar, with the doctor or other health professional often assuming a God-like role with patients. Currently, many people are wanting to take more direct responsibility for their health and their spiritual experiences. Health professionals and religious leaders are seen by these people as guides or teachers rather than authority figures who have no more to learn. An atmosphere is now, at last, developing in which it is possible for lay people and professionals to collaborate and enjoy the benefits of mutual healing. For example, I often teach clients and their families or close associates how to heal each other. In turn, each day I learn more about healing from clients, friends and family. The experience of mutual healing goes on at some level and intensity during all these interactions.

The fourth belief is that healing and other spiritual experiences can be integrated into daily life and can feel natural. Bracketing off these experiences into a weekly service is unnecessary. I am still interested in services, too, if they're actually inspirational. At times, however, I find people focused almost exclusively on worship which seems to be based partially in the idea that we must placate God by assuming that God responds well to praise and adoration and will then be good to us. I do not believe God to be a neurotic and in need of praise and placation. Occasionally, a minister will say "Let us pray", wait until people are in a vulnerable, suggestible, quiet state and start praying about what miserable sinners we all are. People then come from the service having had that idea drilled into their unconscious. Also, services are usually so busy that there is not time to meditate or pray and let a sense of being with God emerge. None of these rather typical happenings helps me build a sense of love for anyone or purpose to my life. I believe that less worship, more positive attitudes and more guidance in helping people meditate and pray would be useful. Encouragement for the daily practice of these two spiritual development methods could assist people to integrate their religious experience into daily life where it may serve a positive purpose.

The fifth belief is that focusing on spiritual healing through meditation, prayer, religious services and discussions leads to an increased ability to be loving and compassionate with oneself and others. Loving acceptance of oneself and others is vital to spiritual growth.

Self-healing methods are very helpful in gaining a sturdy sense of wholeness from which to pursue helping others heal themselves.

I feel very fortunate to have had experiences which have pushed me towards healing as a major path in my spiritual journey. I realize there are an unlimited number of other paths for such a journey. My hope is that we may be able to enhance each other's spiritual experiences along the way.

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Spiritual Journeying in the Area of Wholistic Health

The Rev. O. Ray Fitzgerald, Ph. D.

> . . . one cannot grasp the concepts of health without understanding the internal, personal elements, as well as the external, universal elements. In both cases, these elements include a variety of physical, mental, emotional, social, and spiritual environments. Viewed with this in mind, health takes on its original nature as derived from its root words, "hole", "hearty", and "whole".[1]

The Inter-Dynamics of Health

Wholism, a newly emerging concept of health and health care, has its basis in Judeo-Christian thinking and in Greek writings. "Wholistic" or "holistic" have their roots in the Greek *holos* meaning the whole or entire—an ancient concept. What is new for us in both spiritual and medically oriented vocations is that the chasm between the two is being bridged. At the same time many of us are beginning to take a new look at the ancient concept of spiritual journeying and are beginning to ask what connection there is between the two—Spiritual Journeying and Wholistic Health.

In the Old Testament account of creation, God breathed into the creature called man and he became a *nephish* or soul (whole being). The spirit or *pneuma* is a New Testament concept which points to the very essence of being itself. The core of the self is housed in a body, has a mind and responds with emotions to stimuli both from without and within. All this takes place in a social environment.

There has been an unfortuate and frequently too great a chasm developed in the division of labor in caring for the human being. For

[1]Modesitt, Jo Anne, *Spiritual Health Care in a Medical Setting:* Denver Colorado, Loretta Heights College, Unpublished Honors Thesis, May, 1980, p. 3.

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centuries the priests and the shaman were in the ascendency. Then came the age of scientific discovery and the new era of medicine took the center of attention. It is my belief that the 1980's are witnessing the greatest rapprochment ever known to the history of the human family.

The Context of Health

The paradigm shown in **Figure 1** speaks to complex issues in attempting to grasp some of the complexities of health for the individual and/or the community.

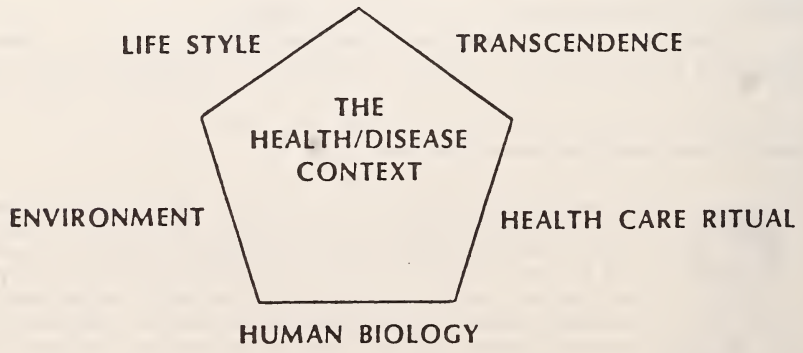
Fortunately, the climate is right at this junction of history to try to take a new and hopefully a refreshing look at the spiritual dimensions of health. The exciting thing is that there is a reassertion of what Vaux refers to as ". . . the ecological configuration of the health context."[2] Briefly stated, after a century of reductionism in highly specialized human science which has been disease-oriented and pathogen-focused there is a new look at the comprehensive context which seeks to embrace the total phenomenon.

The whole cycle of birth, growth and health along with disease, decay, and death included the parameters of the organism, environment, health care rituals, and the Transcendent. All of these touch the life style of the individual.

The new emphasis, or a reclaiming of an old emphasis, is that these are fitted together in some meaningful pattern and interrelationships. We are ready to restate and to act upon an ancient concept: the human being is body, mind, and spirit. Both health and illness are affected by all of these. Medically oriented therapies seek physical healing.

[2]Vaux, Kenneth, "The Context of Health" in *Theological Roots of Wholistic Health* edited by Granger Westberg, Wholistic Health Centers, Inc., Hinsdale, Illinois p. 62

Figure 1



SOURCE: Vaux, Kenneth, "The Context of Health" in *Theological Roots of Wholistic Health* edited by Granger Westberg, Wholistic Health Centers, Inc., Hinsdale, Illinois, p. 62

The some 140 current psychotherapies seek mind healing and pastoral ministry focuses on soul healing. Optimal care makes provision for all three.

Spiritual Journeying Today—The Progoff/Dorff Model

My fascination with Ira Progoff's model of Spiritual Journeying is that there are 30 years of writing, research, and refinement back of it. Progoff has his major thought in Jungian Psychology, as well as a heavy commitment to the Christian tradition. Father Francis Dorff has a clearly articulated model of Progoff's work and theory which he calls "Process Spirituality." In its adaptation, Dorff has used it in Intensive Journal retreats and workshops which he has given women and men religious of many different communities.

The two basic works of Progoff used in this development are *The Well and the Cathedral*[3] and *At a Journal Workshop*.[4] Dorff has used three categories which are worthy of note: The Primacy of the Spiritual Journey, The Experience of the Spiritual Journey, and The Heart of Progoff's Process Spirituality. I am taking a critical look at these with a question: How do they relate to Wholistic Health?

I am committed to the concept of Process Spirituality because it becomes a guide toward ultimate meaning and purpose in life. Involved in it are the following components: the process, key experiences and symbols, and hallmarks of that journey which lead to the spirituality which it animates. Let us now take a look at Dorff's adaptation of Progoff's work on Spiritual Journeying.

A. *The Primacy of the Spiritual Journey*

We have been taught in our Western world to be product oriented. Erich Fromm called this a "market place orientation." In religious circles it has meant developing organizations for membership, building buildings to house worship and educational centers, and writing reports to give the bottom line on increases of the number of believers, communicants, and the growth curve in attendance. In the health care industry it has meant careful diagnostic procedures, epidemiological studies, and morbidity and mortality tables.

However, in Spiritual Journeying the focus is not on product, but process. We are interested in more than the product of the "three C's" or Code, Cult and Creed.

A big challenge is for us to trust the process—to enter into dialogue with our inner self. Progoff aptly uses the symbol of murky water, the well, and finally the cathedral. The process calls for engage-

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[3]Progoff, Ira, *The Well and the Cathedral*, New York: Dialogue House Library, 1971, 63 pp.

[4]Progoff, Ira, *At a Journal Workshop*, New York: Dialogue House Library, 1975, 320 pp.

ment, involvement, and interaction. There is always a dynamic, never a static, state of one's being. There is always a dynamic process even in the bidding of the Psalmist: "Be still and know that I am God." There is a state of animated suspension in which we sense that we are being grasped by the Other. This leads us to the core of the Spiritual Journey.

B. *The Experience of the Spiritual Journey*

My first task is to accept that there are opposites in me—the light side and the dark side—the tendency toward wholeness and the tendency toward brokenness—the tendency toward commitment and the tendency toward irresponsibility. In brief, my spiritual journey begins with owning the experience of my own turbulent water in a busy life:

> Moving, swirling, murky, full of things.
> I cannot look into this water
> I cannot see my reflection
> In this water. (Cycle I)[5]

The water is moving, swirling, murky, and full of things. What we do is to stop and let the muddiness in the water settle to the bottom. The amazing thing is that at the surface it now becomes clear, transparent. Then, the heavens are reflected in the quiet, clear, and shining water.

Dorff has two symbols (shown in **Figures 2** and **3**) which are very valuable in conceptualizing what is going on. There is both a cyclical and a cumulative aspect of our spiritual journeying.

The full range of the spiritual journey is carried by these six closely interrelated experiences.[6] These are key experiences which form the process of spiritual growth. The process is spiritual development—a vital part of the spiritual journey.

C. *The Heart of Progoff's Process Spirituality*

What we really have is a moving picure of a person's life in motion toward meaning. My own thesis is: The greatest challenge for us is in the crisis of meaning. I have my own basic questions: What are the aims or goals of my life? (Directionality); What beliefs guide me? (Faith System); What is important to me? (Values); On what do I choose to spend myself? (Commitment). Let us now examine the six key experiences in Process Spirituality.

1. *Challenge of Living*

Our own murky, muddy water may include "crisis", "conflict", or "calamity". When our experiences parallel those of : Job, when one's

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[5]Progoff, *The Well and the Cathedral*, p. 15.

[6]Dorff, Frances, "The Heart of Progoff's Spirituality", *Review for Religious*, 1980 39, p. 395.

world seemingly falls apart, Joseph, when we may be betrayed by our brothers (or sisters), Abraham, when we seem to be called to sacrifice our son (or a most priceless person or relationship), or of the seemingly desolate Psalmist or the forsaken Christ, then we are faced with an inescapable challenge and may be pushed to a crisis in health.

2. *Centering*

Now is the time to heed: "Be still and know that I am God." By any other standard it means simply "letting the self become still." It is at this point that Herbert Benson has identified a significant alternative to

Figure 2

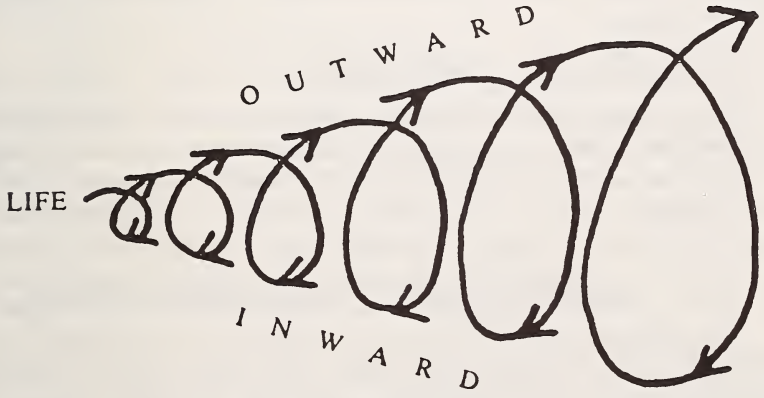
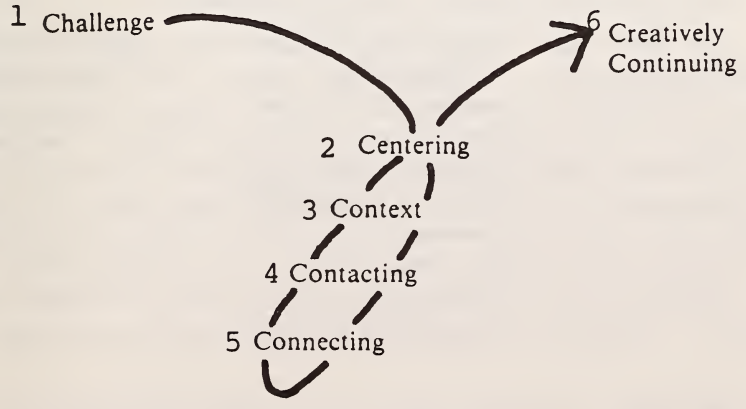


Figure 3



SOURCE: Dorff, Frances, "The Heart of Progroff's Spirituality," *Review for Religious*, 1980, 39, p. 395.

the other means of adapting known to the human family. He calls a third alternative: The Relaxation Response.[7] Dorff states the task well:

> The experience of centering allows us to suspend our customary controls together with all the environmental "shoulds" and "oughts" of our lives, so that our inmost experiences may come to us in their own terms. The whole style of the spiritual work in Process Spirituality, therefore, is non-directive and non-judgmental. It is a style of receptive gentleness which honors the extremely delicate inner side of life.[8]

3. *Context of Living Movement*

This is a movement of our whole life. A sense of context is important so that the deeper experience of the spiritual journey can take place in the relationships one has in everyday life rather than seemingly in a vacuum. The context allows the spiritual energies of deep personal experience to surface and find a kind of creative expression in the whole movement of life.

4. *Contacting Life's Personal Depths*

Now we are able to explore the depths of our own Well. In Jungian theory this becomes especially important for those who are entering the second half of life. Instead of a journey outward to get and to gain there is a journey inward to one's own inner depths. This becomes a new threshold or frontier for them. Fortunately, this key experience is valuable also for the young because they too have valuable thoughts, fantasies, dreams, feelings, and deeper than conscious symbols and images.

The intimately personal becomes a part of our own inner self. Dorff points out that in doing this we need to be willing to be accused of being a part of the "New Narcissim" appearing frequently in today's literature. As historical accounts amply illustrate, the only way to genuine spiritual growth is through the land of the intimately personal.

5. *Connecting With Life's Transpersonal Depths*

We have come through our personal Well's depth into the "more-than-personal", or transpersonal depths of the Underground Stream. To illustrate the same process in another direction, Assagoli and his followers in Psychosynthesis speak of a state of Higher Consciousness. I see this as a great corrective in that we go beyond our solitary and highly personal quest to a deeply communal experience and to the state of what many mystics have referred to as union with God. It is oneness with Christ or with the highest sense of Deity of our respective faith.

This is what the artist has called a sense of being "A Child of the Universe." We begin the experience of self-transformation and renewal.

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[7]Benson, Herbert, *The Relaxation Response*, New York: William Morrow and Company, 1975, 158pp.

[8]Dorff, "Progoff's Spirituality", p. 61.

. . . many people have come to the cathedral
to pay their respects;
to bend their knees;
to praise the name of their God,
to ask favors of many kinds.
They all seem to know that something is important there,
that something important is present
at the site of the cathedral.[9]

6. *Creatively Continuing*

Now the thrust is to experience creative continuity within the movement of our life as a whole. In experiencing the new energies which are generated by our new found connections, both within and without, we are now ready to return to live both more creatively and meaningfully in our everyday lives.

We have explored our Faith System—"What beliefs guide me?". our Values—"What is important to me?", and now we have come to a Commitment—"On what do I choose to spend myself?" All this has more meaning as we are finding answers and appropriate responses to the first questions: "What are the aims and goals of my life?"—Directionality.

A Summary Statement on Process Spirituality

Process spirituality is an experience of the on-going interrelationship of both the inside and outside of our life. Now we are willing to be a "person-in-process." We are ready to claim our own sense of personal identity which is now unfolding.

Those who have gone down their well
Into the underground stream
Have done many things
Upon returning
To the surface of their lives
Some have written books,
Some have painted and sculpted,
Some have made philosophies,
Some have stated doctrines,
Some have lived their lives
More fully
With inward abundance
And with gentler wisdom
Than was possible before.[10]

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[9]Progoff, *The Well and the Cathedral*, p. 61.
[10]*Ibid.*, p. 59.

May and Barnhouse on Spirituality

May's Spirituality Thrust

Gerald May (half-brother of Rollo May) and Ruth Tiffany Barnhouse, in their professional preparation, both decided to become Doctors of Medicine, and then board-certified Psychiatrists. Each has gone into a new phase of life as both are now interested in spirituality and are willing to dialogue with clergy about both the meaning and methods of spirituality.

Gerald May began his quest for spirituality when he was working at the Lancaster, Pennsylvania General Hospital in a setting with young adults who were experiencing drug abuse problems in the early 1970's. When he sought an understanding of what spirituality might mean for human adjustment, he ran into a lot of defensivenss with clergy. On the other hand, a deepening religious commitment seemed to offer some positive help to the young drug abusers and addicts.

Defensiveness Around Spirituality

May states his point of view well:

> It is because of our shame and revulsion toward the obviously neurotic distortions of spirituality and because of our basic dread concerning legitimate spiritual experience that man evolves his personal psychodynamic defenses against his spiritual needs and remains feeling unfulfilled. And it is thus that society evolves its religious structures, value systems, and alternatives to God, to help control and channel spirituality and remains feeling frustrated. It is thus that as a mark of our times, in our particular age, many are crying out for something more. And, finally, it is thus that those of us who try to help our fellow beings in their living feel so deeply and painfully the demands of the people to be shown a way to more profound a meaningful spiritual life.[11]

What can be done about defensiveness surrounding the theme of spirituality? The first step is to recognize that there have been taboos associated with it as there have been toward personal problems about sex, power, and aggression. We must recognize that in a world begging for food we must first become attune to the cries of our own hearts.

Gerald May's challenge is that society must develop more efficient ways of dealing with spiritual need. This includes the issues of repression, denial, and distortion. After his challenge to Pastoral Care and Counseling practitioners in 1974, he received a number of responses. He has seen spirituality as a subject to move from its earlier position of skeleton-in-the-closets of psychotherapy and organized religion and now has moved to the role of being "the in thing."[12]

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[11]May, Gerald, "The Psychodynamics, of Spirituality", *Journal of Pastoral Care*, 1974, 28, p. 89.

[12]May, Gerald, "The Psycho-dynamics of Spirituality: A Follow-up", *Journal of Pastoral Care*, 1977, 31, pp. 84–90.

In his later writing, May advocates that rather than altering consciousness in order to achieve spiritual experience, we need to grasp the idea that our consciousness has already been altered. For him, spiritual experience occurs when we allow our consciousness to return at its most natural, ordinary state.

> The implications of this are devastating to certain attitudes of psychotherapy. For generations, we have assumed that we must do something *to* ourselves to make us healthy; that we must somehow *add* or *acquire* greater wisdom and insight to ourselves if we are to be fulfilled. But now we must consider that the path toward fulfillment lies not in adding to ourselves, but perhaps rather in *subtracting* something. Not in acquiring more knowledge, but in allowing many of our images and preconceptions simply to go away. Not in increasing the complexity of our self-perception, but in letting the incredible simplicity of who-we-really are—be seen with clarity.[13]

How does this fit into a concept of wholistic health care? First, the care giver be he or she, a pastor, or a psychotherapist, or working in the field of medicine, must come to recognize that spirituality is a part of the human quest for wholeness. It is not simply a prescription which one gives—spirituality calls for active participation. There are two levels of response. A Religious Counselor can attempt to respond to issues which the client high-lights in his or her quest for spiritual wholeness. Secondly, a person can make a commitment to become a Spiritual Director and may use his or her skills in spiritual direction to tell or to teach a person ". . .*how* to pray, *how* to go about responding to spiritual needs, and *what* to do towards living a life of greater religious meaning."[14]

The above approach is based on two assumptions. First, the Spiritual Director perceives the directee's needs immediately and clearly. As well, there is a willingness to make suggestions in keeping with those needs. Secondly, the Spiritual Director must be quite advanced personally in spiritual matters. His or her spiritual house must be in good order.

May advocates that a natural thrust toward health and wholeness prevails. The task is to remove the blocks to this which exists for all of us in the human family. We need to recognize that the *Spiritual Counselor or Spiritual Director is not doing the growth or healing* of the client. Equally true, *neither is the client doing it.* With humility, both parties are participating in growth and healing which comes from God. For many of us this will be both reassuring and terrifying. Moses had more courage after he experienced the burning bush scene. Spiritual Direction is frequently awe inspiring as both parties let go together with courage.

Ruth Tiffany Barnhouse: From Mental Health to Spiritual Direction

Earlier, I have pointed out that spiritual direction for a number of persons in Pastoral Care and Counseling has been an "in-the-closet" experience.

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[13]*Ibid.*, p. 86.
[14]*Ibid.*, p. 89.

This is to say that until the past half dozen years, little was written about it, especially from the Protestant camp of the Christian faith. To be pietistic was taboo or for those who had a lot of hang-ups. This has been equally true for our mental health colleagues. I sense that we are in an era of rediscovery of some of the vital aspects of our earlier Christian heritage.

Ruth Tiffany Barnhouse, a psychiatrist and a mother of seven, has recently entered another phase of spiritual development. She has become an Episcopal deacon. After serving on faculties of the Weston School of Theology, Cambridge, Massachusetts, and Virginia Theological Seminary, Alexandria, Virginia, she has now accepted a faculty appointment to Perkins School of Theology, Southern Methodist University, Dallas, Texas, beginning in the Fall of 1980 in the field of Pastoral Care and Counseling. Let us take a look at her contribution to thinking on spiritual direction.

Rationalism, enlightenment, and scientific reductionism attempted to deal with part of the human experience. They all ignore unique events. What Doctor Barnhouse has done is to take a new look at the human being and has come to recognize that unique needs exist which neither traditional medical practices, nor orthodox views of psychotherapy have been able to meet. She advocates that the late Father Thomas Merton (who died in 1968) can be credited with a major shift in the emphasis that we return to our earlier heritage in spiritual journeying.

In Merton's pioneering work at Gesthemani Abbey, Trappist, Kentucky, he focused less on religion as an instrument of social and political reform. Instead he saw it as a means of interior awareness and psychological self-disclosure. In Barnhouse's opinion it has been only in the past decade that clergy (in the Pastoral Care and Counseling Movement) have been willing to hear any of the people's quest for help for other than the most conventional psychological or religiously oriented questions.

A Distinction Between Psychotherapy and Spiritual Direction

Barnhouse utilizes the distinction made by Ann and Barry Ulanov in *Religion and the Unconscious.*[15] For them the psyche is concerned with reality, the soul is concerned with grace. Psychotherapy measures results primarily against the needs and wishes of the individual and by the social requirements of the immediate community of which the person is a part. On the other hand, Spiritual Direction ". . . is not on the human plane, but is the subject's relation to God, and the participation in the entire Christian community, the Invisible Body of Christ."[16]

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[15]Ulanov, Ann and Barry, *Religion and the Unconscious:* Philadelphia: Westminister Press, 1975.

[16]Barnhouse, Ruth Tiffany, "Spiritual Direction and Psychotherapy", *Journal of Pastoral Care,* 1979, 33, p. 153.

There is a compatibility seen between the Spiritual Exercises of Ignatius of Loyola and the psychological views of Carl Jung. In the Jungian model there "... is distinct teleological outlook, even though this is not necessarily expressed in the language of any particular theology. The goal is wholeness and for Jungians, finding and acknowledging one's place in the larger schedule of things is an essential element of psychological health."[17]

For me, the strength of Barnhouse's contribution is in seeing that Spiritual Direction has a positive place in the individual's life. Psychotherapy seeks to alleviate symptoms which are subjectively disturbing. These symptoms may prevent a person from either feeling productive or happy. On the other hand, Spiritual Direction is designed to assist the individual in developing an effective prayer life. This in turn improves functioning and a sense of well-being. Both Psychotherapy and Spiritual Direction need motivated people and both need an external reference point in either a Therapist or a Director. Both can contribute to a sense of wholeness and well-being.

Are There Guides for Persons Interested in Wholistic Health Care and Spiritual Journeying?

First, my answer is "yes!" Briefly, I find them from three human sources besides some excellent writings in the scriptures and the lives of persons who have committed themselves to spiritual journeying. The late Father Thomas Merton has done more than anyone else in the twentieth century to reactivate the ancient practices of meditation and contemplation. Today, Fathers Adrian Van Kaam[18] and Henri Nouwen[19] are able to offer a great deal to those of us who are seeking help. A new day for Spiritual Journeying and Wholistic Health has come.

A Word About Spiritual Journeying Wholistic Health and the Future

In a fresh look at Spirituality in the 1980's era, the Church Divinity School of the Pacific and the Episcopal Diocese of San Francisco has recently sponsored a week long conference on Spirituality. Denver has a number of major thrusts in programs including those developing at the Swedish Wellness Center where a definite look is being taken at the spiritual dimension of health. Doctors Donald Tubesing, the Founder and Director of the Institute for Whole Person Health Care, Duluth, Minnesota, Granger Westberg, Department of Preventive Medicine and

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[17]*Ibid.*, p. 158

[18]Van Kaam, Adrian, *Dynamics of Spiritual Self-Direction*, Denville, N.J.: Dimension Books, 1975, 551 pp.

[19]Nouwen, Henri J.M., *Reaching Out–The Three Movements of the Spiritual Life*. New York: Doubleday and Company, 1975, 120 pp.

Community Health, The University of Illinois Medical Center at Chicago, and John Florell, the Health Center of the Mennonite Hospital Association, Bloomington, Illinois, all work from the discipline of Pastoral Counseling in Health Care settings. Each of these three are committed to the spiritual dimension and that this is a responsible part of the American Health Care Delivery System.

We are in the planning stages of a Primary Care Center at the University of Kentucky Medical Center where the Health Maintenance and Evaluation Unit will have as a definite component the Spiritual Dimension of Health. Hopefully, this will become an essential part of graduate degree programs in the Health Care Field. Now is the time for those of us who find ourselves as bi-vocational, Ministers and Workers in Health Care to articulate where the two fields meet.

At the Walter Reed Army Medical Center in Washington, D.C., a new beginning was experienced on July 1, 1980. Chaplain Rabon Stephens and a physician Co-Director, Dr. Frank Kettigan, began a Wellness Center for employees and students of Walter Reed Army Medical Center. A Holistic Medicine Residency is being projected at Walter Reed for the Fall of 1981, which will be made up of an interdisciplinary faculty and students from the fields of Medicine, Psychotherapy, and Spiritual Ministries. Fortunately, Spiritual Journeying and Wholistic Health is an idea whose time has come.

Taking Another Look at Time

Chaplain (COL) O. D. Nelson

The author of *People Makers,* Virginia Satir, says that each of us actually wears many hats (rabbi, priest, minister, officer, son, neighbor, supervisor). As a Reservist I am a two-hatter. My primary ministry is in theological education in the civilian sector. I salute you one-hatter command chaplains. Whether one wears one hat, two hats, or a dozen hats, there is so little time to do ministry and to live life. It is all over so soon.

I propose to speak on how to look at time, whether we are in the Regular Army or Reserve of the Army, whether on active duty or not. How can we best look at time and the ministry to which we have been called?

To lift up my thesis that there are two approaches to time and ministry, I shall employ two somewhat discreet Greek words for "time." This is a refresher course in Greek for several of you.

There is *chronos,* a quantitative approach to ministry and life. It is concerned with facts. And, there is *kairos,* a qualitative approach which deals with existence and real living.

What time is it? It all depends on how one looks at time!

I. Chronos

Chronos is quantitative. It incorporates decades, years, months, weeks, days and seconds. From it we get chronology, chronometer and chronicle.

Chronos is that approach to life and ministry that is concerned with the agenda, the organization chart and the filing system. The reservists and those on active duty—these are a part of *chronos*. How to get twenty good years as a reservist, twenty good years of at least fifty points each—this is *chronos;* twenty good years by the age of 53!

Chaplain Nelson (a brigadier general designee) is president of Central Baptist Theological Seminary, Kansas City, Kansas, and professor in pastoral theology. He is a Mobilization Designee to the Office of the Chief of Chaplains. The above article is based on an address delivered by Chaplain Nelson to the US Army Command Chaplains' Conference in Washington, DC, on 18 July 1980.

Scholars have always been interested in *chronos*. In our preordination biblical studies we have considerable attention to *chronos*. Take the drama of the Exodus (Exodus 14) as an illustration. The sojourn of the Children of Israel in Egypt was 430 years (Exodus 12:40–42). But, from what date does one count—from the convenant with Abraham (Genesis 15) when he was between 75 and 85 years of age (Genesis 12:4 and 16:3), or from the descent into Egypt? Was the sojourn 430 years or 215 years? Did the Exodus occur around 1448 B.C.? Was it during the 18th, 19th, or 20th dynasty? Was it soon after the death of Thothmes III as Pharaoh of the oppression? Now, isn't this interesting?

Let us go on. Exodus 14:24 reads: "And in the morning watch (from 2 to 6), the Lord in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomforted the host of the Egyptians, clogging their chariot wheels (Hebrew "removing") so that they drove heavily. . . ." (A frightening G4 problem for the Egyptians!) Furthermore, the Israeli G2 section reported that there was a strong east wind that blew all night. Now, this is very interesting!

But, what is more important than *chronos* is that this event was for Israel the key that transformed the meaning of all history. Israel had seen the great hand of God!

The drama of *Heilsgeschichte* was being played and so significant was the real meaning of the story that two hymns were composed to commemorate the happening. Miriam was so moved that she led a chorus of women in song and dance (Exodus 15:20–21). Later the song of Moses (Exodus 15:1–18) was penned in praise of Yahweh for deliverance from Egypt and for protection in the desert. "I will sing to the Lord, for He has triumphed gloriously: the horse and his rider He has thrown into the sea."

Chronos! Fifty points a year! Twenty good years! On the Fourth of July I read the five volume history of the U.S. Army Chaplaincy! To how many retirement points am I entitled if I report this performance of duty on DA Form 1380?

In Appendix C of Volume IV, I read that the Chaplains School moved eight times from 1920 to 1945. That is *chronos*—interesting, but not very existential, unless you have been a commandant responsible for moving the school. The number of chaplains increased from less than 200 in 1920 to nearly 9,000 in W.W. II. That also is *chronos*. And so is the fact that Samuel Langdon was a chaplain in the King James War of 1745–1748. He became the president of Harvard, and during his presidency he also served as an Army chaplain in the Revolution. Timothy Dwight was an Army chaplain in the Revolution and later became president of Yale. That is *chronos* and very, very interesting.

But, when we read that Army chaplains Clark V. Poling, George Fox, John P. Washington, and Alexander D. Goode, gave their lifebelts to enlisted men on the Dorchester, and then joined hands in prayer (two Protestant ministers, a Catholic priest, and a Rabbi), and closed out their

ministries as they went down in the icy north Atlantic, that is *chronos* and more! That is also *kairos! Kairos* is my second understanding of time, existential, qualitative and gripping!

I have several questions. Will the new chaplains of tomorrow have the qualities of Poling, Fox, Washington, and Goode? Will the chaplain branch of today be men and women of deepening faith tomorrow? Will there be chaplain "no shows" should we be mobilized this year? These questions are more than *chronos*. They are existential. They are *kairos*.

II. Kairos

Kairos is existential. *Kairos* is the aha! It is a happening within *chronos*. It can be an upper or a downer and is never blah, dull, insipid or boring.

Kairos is a view of life and ministry that makes a difference in ministry in the pulpit, at the altar, in the counseling session and in a *staff meeting*.

David H. C. Read suggests that we can do all kinds of things with time *(chronos)*. We waste it. We mark it. We use it. We make it. Some even do it! And the final insult is that we often kill it. In ministry at its best we find ourselves "redeeming" the time, turning *chronos* into *kairos*.

What might *kairos* mean for the chaplaincy? It is much the same for every ministry, whether it be in a seminary, in a civilian parish, or in the command chaplaincy. Three factors are present in my judgment when ministry takes on a *kairos* dynamic.

1. First, competency and *kairos* go together. This qualitative approach to ministry is to give attention to what the Association of Theological Schools in the United States and Canada is concerned about in "competency based theological education" and "readiness for ministry." Competency based education in the divinity school is concerned with several dimensions.

a) *Cognitive*. We need to keep up our reading in theology. This includes the classical and practical expressions of the curriculum. It is important that military chaplains keep in mind the need of a "theological update" at strategic times in their careers.

b) *Affective*. The relational strengths for ministry of the chaplain, pastor, and teacher are as important as knowledge. I have never known a clergyperson to fail because he or she did not know theology, but I have known several to get into serious trouble because they did not know who they were and could not relate well with people. In recent years the Army chaplaincy has given needed attention to clinical pastoral education and to the relational components of ministry.

c) *Skills*. Attention to preaching skills is a must today. It appears to me that we have done reasonably well in acquiring counseling

skills. But, we need to take a hard look at what is happening in our services of worship. In some quarters there is a growing concern that homiletics be given a more prominent place in the divinity school curriculum. The military community deserves the best we can deliver in preaching and in the conduct of divine worship!

All chaplains have some administrative responsibilities. Command chaplains are very definitely administrators. I believe *kairos* should qualify a staff meeting. Are we skillful listeners? Or, do we do most of the talking? Do we affirm? Or, are staff colleagues demeaned in the conduct of business? Do we encourage openness? Do we seek to help or subordinate chaplains to develop their gifts for ministry? Do we allow ourselves to be ministered to by them?

It is my memorable experience to have sat at a conference table with several highly educated religious leaders. I thought, "How fortunate I am to be a part of this distinguished, professional, gifted, and open conclave of 'secure' executives!" But, I found myself in a zoo! It soon appeared that just about every executive in that meeting was in it for what he could get for himself. When one colleague proposed a solution to a problem, the chairperson, an Ivy League Ph.D., cut off the proponent saying, "That won't work" and proceeded with his own agenda. That experience was *kairos* but it was not effective ministry. *Kairos* can be an "upper" or a "downer" experience for those in attendance at a staff meeting. What is as important as most agenda items is what happens to persons.

There were several weaknesses in the meeting of executives to which I have referred. For one thing, there was faulty theology in that the chairperson, and others, did not model an authentic belief in human worth. Human beings were cut off and put down. There were obviously faulty skills in the listening process. There were also faulty relationships and, unfortunately, these worsened as a result of the breakdown of what was intended to be a collegial process. Competency and *kairos* go hand in hand.

2. Enthusiasm and *kairos* also go together. In the civilian sector increasing attention is being given to career assessment—an important component of career development. Many ministers have lost their enthusiasm for ministry! When I speak of enthusiasm for ministry, I have something more in mind than what naturally results from healthy genes and good glands!

Let us be slow to judge the clergy colleague who is marking time. He or she needs affirmation and a listening ear. Loss of excitement in ministry could happen to us. If a clergyperson should conclude, after career assessment, that the time has come for another kind of ministry, possibly a non-stipendary ministry supported by a secular position, or even an exodus from ministry, let us give that colleague our encouragement and prayers. This is something the laity often are not prone to do,

believing that one is forsaking God and the church in leaving the professional ministry.

During my second or third Reserve annual training experience at one of our active military installations, I appreciated the learning opportunity afforded me by a brigade chaplain when he let me use his office and turned the character guidance lectures over to me while he took a needed leave. But what I remember most clearly is that his library must have come over on the Santa Maria. And he did not seem to be excited about anything. He was a good man, but he was not enthusiastic about life or the ministry. To say he was killing time might be too harshly judgmental. Surely he was marking time.

In reflecting on this early experience in my own military ministerial career, I now wonder if the brigade chaplain's supervisory chaplain could have helped him get a new lease on the ministry, assuming he was aware of his colleague's situation. Or, is it possible that the supervisory chaplain was also marking time? Good ministers, priests and rabbis are not immune to this crisis. It occurs in the civilian ministry too. It can happen in a parish, in a judicatory ministry, and in a seminary.

One thing is certain! It is that not a lot will happen if we are not enthusiastic about our calling to ministry. I remind you that the Greek etymology of enthusiasm is *en* and *theos*. To be "in God" is to be related to the primary source of power for effective ministry.

Twelve years ago a drama was acted out on the streets of Chicago. The National Guard patrolled Michigan Avenue. The Democrats had gathered to nominate a candidate for the presidency of our nation. You recall that that was a decade of unrest. Youth in their pursuit of peace, as they defined it, found the presence of pointed bayonets incongruent with their understanding of freedom. One youth out on the streets at night during the convention said to an N.B.C. reporter: "Are they going to shoot tonight?" The newsman replied: "I don't know. But, if you think they might shoot tonight, what are you doing out on the streets?" The student replied: "I've got to be here! I've got to be here!" Enthusiasm for a mission—his mission!

Disillusionment among idealistic youth over the lack of excitement about institutional purpose, including political and religious institutions, is not unique to that decade. Shattered people today expect integrity, commitment, and authenticity in government, the professions, the church, and temple.

Competency in ministry and *kairos* ministry are linked. Enthusiasm and *kairos* ministry go together.

3. Spiritual formation also contributes to *kairos* ministry. Effective ministry that touches the lives of people requires a spiritual foundation. This is something beyond professionalism. It is something more than what is inherent in enthusiasm and competency.

The Association of Theological Schools in the United States and

Canada has been engaged in pilot studies on "spiritual formation." The background of this new thrust is this. A few years ago the Lilly Foundation made a study of the commitment of Protestant theological faculties to spiritual growth, beyond academic inquiry. The findings from that limited study led Professor Winston, a member of the faculty of the Church Divinity School of the Pacific in Berkeley, California, to write a concluding paragraph for the deans and presidents of divinity schools accredited by A.T.S. Professor Winston told seminary administrators to wake up. They had faculty members who did not believe in prayer, except perhaps as a psychological experience. Imagine divinity professors not taking prayer seriously!

Four years ago I appointed a Spiritual Formation Committee at the seminary with which I am privileged to be associated. On that committee I placed representatives of the faculty, administration and seminarians, a competent physician who was also well read in theology, and the head of a nearby Augustinian monastery. This committee replaced the older "Chapel Committee." We all knew that spiritual formation included more than what is gained from chapel attendance. This diverse group came to an amazing consensus with regard to spiritual formation as a holistic issue, involving relationships to self, others, God and the universe.

A few weeks ago I attended the spiritual formation sessions of the Association of Theological Schools. At that Denver conclave Dr. Jesse Ziegler, retiring chief executive officer of the accrediting body, shared how in his extensive air travels he would often say to lay people whom he met on his flights: "What would you like to see in ministers or priests that you do not normally see?" Again and again the reply was: "They know theology. They know how to counsel, but how I wish they might give the impression that they know God first-hand."

Harvard's Krister Stendahl, until recently the dean of the university's divinity school, said that when he first went to Cambridge from his native Sweden, he asked if they did not need a spiritual director for students and faculty. He soon learned that that is not the way it is normally done in America. The assumption was that all faculty and administrators are about the business of spiritual formation. This assumption, all too often held by Protestant seminaries, is being questioned by many A.T.S. scholars who are urging that curricula be re-examined in terms of holistic spiritual development.

Teaching prayer and worship at Harvard, Stendahl said: "'Spirituality' is new to Protestants and, therefore, has a certain post-Vatican II charm when Cahtolics and Protestants pick up each other's lingo, but it is as old as can be." He underscored that piety is a beautiful word but there was a time when it was difficult to talk about piety without snickering by Protestant theologians. I have a feeling that some are still not too sure about it. Perhaps the problem is a too narrow view of

what "spiritual formation" is. I view it holistically. It is relational. It incorporates the intellect of the body. To be seen holistically, it is an antidote to withdrawal and narcissism. Father Tilden Edwards, who staffs the Spiritual Formation research and thrust for A.T.S., said in Denver: "Now is the right moment for overcoming the warring among Christian schools of thought over intellect, effect and intuition."

A good work for all of us to read is *Spiritual Renewal of the American Priesthood* (Washington, D.C.: Office, U.S. Catholic Conference). Regarding spirituality, Larkin and Broccolo say: "Priests today are willing to listen to discussion about spiritual life only if it is real life, human life, and not an other-worldly piety. The spirituality which some have termed 'withdrawal' or 'separation' may once have had some validity. It has little relevance for the present . . . Priests today will not look to this document for a formula for instant holiness. They know that no such formula exists, except on paper. Spiritual maturity is a search and a process which every man passes through . . . ." (Pages 2 and 3).

Father Daniel Buchelein, President of St. Meinrad's Seminary, addressed the presidents and deans of divinity schools in our Denver meeting. He lifted up something that is right on target for command chaplains of the United States Army. He said the chief executive officer of a divinity school must:

1. Lead in setting goals and lift them up before the entire seminary community.
2. Lift up holism.
3. Model a life of prayer before students and faculty.
4. Make sure the issue of spiritual formation is on the agenda of our board meetings.

It is heavy to realize what promise the positions we hold have for impact on the lives of boards, committees, staffs and key individuals. God help us! Probably no clergyperson has a mission more global than do command chaplains of the Army. You do get around. Your influence on other chaplains and lay persons for individual and global good is formidable.

Paul Tournier, Swiss physician, psychiatrist and lay theologian, has moved me almost as much as any other writer. I recall reading long ago one of his many works in which he told of an executive with some world organization whose mission was to help solve human hurt. His offices were in Geneva. People would travel thousands of miles to confer with him.

Ironically the secretary (the "Chapel Activities Specialist") of this very busy, competent, world renowned executive, was a lonely and hurting person herself. She lived alone in an apartment building in Geneva. She heard footsteps of other people in the hallway. But, she didn't know the persons whose footsteps she heard and they didn't know

her. No one had ever asked, not even had her supervisor asked, why she had moved to Geneva after several crises in her life.

She used to turn on the radio in her apartment to hear a human voice at the close of a work day. The sign-off words were especially tender and human, "And now I bid you a very pleasant good night." That voice was the only one that seemed to speak to her.

One day the executive of that organization, committed to human happiness, met a bishop who had stopped in Geneva on a world wide trip. Something happened in that encounter to lift the spiritual sights of the welfare organization executive, and to deepen his faith. The next morning he arrived at his office and said to his secretary and professional staff: "From now on I want God to be in charge of this office. No human welfare mission can succeed if God is not in it." This man had experienced *kairos*. *Chronos* had turned to *kairos*. He had experienced an "aha" and his own staff felt the impact. And, it was good! His personal secretary in turn became a source of strength to her boss who was for the first time human in his relationships with her, treating her as a person of real worth!

Conclusion

As we peak through the keyhole of our five volume history and peer down the corridor of *chronos* we take courage for tomorrow. When *chronos* becomes heavy and long, maybe even dull, it is possible to turn it into *kairos* but we will not likely do it alone.

It is God who has called each of us to ministry. God has given us gifts for these ministries. It is up to us to keep our tools sharpened to perform these ministries with competency, enthusiasm, and spiritual depth. We are not left alone in this formidable challenge. God has given us each other, and God has given us still other colleagues in our respective commands. Let us model the spirit of an earlier Chief of Army Chaplains who said to his fellow chaplains: "Rather than lead you by the hand, I have tried to lead by climbing with you. . . ." *(Confidence in Battle, Inspiration in Peace; History of the US Army Chaplaincy,* Vol. V, p. 131).

Book Reviews

Soul Friend: The Practice of Christian Spirituality

Kenneth Leech

Harper & Row, Inc., New York, NY; 1980

The author's preface to this very interesting book provides some essential clues to "the aims and the limitations of this study. It is not an original work so much as an attempt to bring together in an accessible form an accumulated body of wisdom and guidance from the Christian spiritual tradition. It is therefore in part a compendium of resources which may serve to introduce people to the rich and diverse world of Christian spirituality. It is certainly not meant to be a 'popular handbook' or a 'practical guide' to the work of spiritual direction." "The ministry of spiritual direction and guidance cannot be learnt from books, but only from personal experience in prayer and pastoral care. It is not true to say that the spiritual director is born and not made: but he is a miracle of grace, a charismatic person in the true sense of that abused word. The purpose of this study is to try to provide some nourishment for this important ministry by drawing on the teachings of the great spiritual guides and to try to help those who are themselves seeking direction on the spiritual way, and wish to know more about the Christian tradition of prayer." ". . . the guidance of individuals in the life of the spirit is at the heart of the Christian religion. It is not the preserve of a small number of experts based on religious orders of therapy groups. Union with God is not a peripheral area of interest for the Christian, and it is union with God which is the central concern of spiritual direction. The church at the present time is in desperate need of spiritual guides, men and women . . . steeped in prayer and the spirit, and who can therefore be bearers of the spirit to our age." "I pray that this book may be of some help to those who may be called to this ministry now and in the future."

The author begins by summarizing and examining some of what he calls "contemporary spirituality," which is characterized by "three central themes" that are not necessarily "all present together at the same time. The first is disenchantment with, or lack of interest in, the conventional, established religions of the west, particularly institutional Christianity. The second is desire for transcendence, for deeper ways of experiencing reality. The third is a concern for peace, for justice, for human liberation and human fulfillment combined with a disillusionment with mainstream political solutions." This summary/examination establishes "the framework within which spiritual direction is needed," ". . . the present climate of soul searching."

"Spiritual direction in the Christian tradition" is then considered at some length. From this tradition it develops that there are certain discernible features of the spiritual director, namely, he is ". . . *a man possessed by the Spirit, . . . a man of experience, . . . a man of learning, . . . a man of discernment, . . . a man who gives way to the Holy Spirit.*" This consideration is followed by a chapter concerning "Direction, counselling and therapy," which looks at some of the connections between "spiritual direction" and "the pastoral counselling movement . . . in the 1950s and 60s," clinical pastoral care, "the psychotherapist, psychiatrist and analyst," "the sacramental ministry," "destructive spiritual forces," and healing.

"Prayer and the Christian spiritual tradition" is examined next, from the view-

point of the "collapse of the spiritual tradition, the climax of a process by which Christian people, including bishops, lost touch with and grew ignorant of their tradition and their spiritual history." The tradition is therefore reviewed at length and the lessons to be learned from "these great teachers of prayer" are underscored. Much of this is then applied in a related chapter on "The practice of the life of prayer," aimed at eliminating the "Obstacles to Prayer," providing insights regarding "the use of the body in prayer . . .," discussing mental discipline and prayer, the problem of "Disturbed Prayer," and "contemplative prayer."

The final chapter of the book considers the question: "Is the personal relationship of disciple and director, penitent and priest, one which has any consequences for society?" The emphasis is on the prophetic concept of "resistance to injustice" and the problem of "social fragmentation." The author sums up with this poignant paragraph: "The spiritual director exists to be a friend of the soul, a guide on the way to the City of God. His ministry is one of *diakrisis,* discernment of events, of *liberation,* enabling individuals and communities to move towards freedom, the freedom of the children of God. He is not a leader but a guide, and he points always beyond himself to the Kingdom and the Glory. Through his love, his silence, his prayer, he seeks to be a light for people in their search, but he must always remember the demands of freedom."

An "Appendix," entitled "Spiritual direction and the sacrament of reconciliation," has some useful comments about private confession, "Confession and Pastoral Care," "The Priest as Confessor," confession for children, and the close association of confession and spiritual direction. Chapter notes with references to many books, a "Select Bibilography," and a "Short Index" complete the volume. The book "grew out of a School of Prayer for ordinands," one portion of which concerned spiritual direction; the material presented was "considerably enlarged and expanded to form the heart of the present book," originally published in England in 1977. Henri J.M. Nouwen of the Divinity School at Yale Unversity wrote the "Introduction" to this American edition.

Soul Friend certainly achieves its author's stated aims, and does so in highly readable and helpfully lean prose. The net result for any serious chaplain reader is a helpful expansion of several dimensions of ministry, to include personal spiritual life, prayer, deeper insights into the current spiritual situation, and the great resources of the Christian tradition over against what eastern religions are supposed to offer in terms of "union with God." It is a book for one's personal library and for chapel libraries.

Kenneth Leech is an Anglican priest with an active interest in youth ministry and counseling. He has served as chaplain of St. Augustine's College, Canterbury, England, and is now Rector of St. Matthew's, Bethnel Green, England. He is "widely regarded as the best new spiritual writer in England," according to the publisher's blurb, and has recently enjoyed very successful lecture tours in the United States and Canada.

——William E. Paul

Afterlife: The Other Side of Dying

Morton Kelsey

Paulist Press, Ramsey, NJ; 1979

Benjamin Franklin is generally credited with the memorable phrase, ". . . in this world nothing is certain but death and taxes." Whoever said it first, none can deny its accuracy, especially regarding death. That inevitability is the basis for perhaps the most critical question any of us must eventually ask, namely, how to relate to the fact of death. Our western culture has produced many and varied "answers" to the question, embracing everything from futile denial and bizarre avoidance techniques to stoical acceptance and the "welcome" of suicide, individually and collectively. Clearly there is

need for serious research and study of the subject, earnest efforts to discover better parameters for the investigation and understanding of death. In particular, there is need for such an approach to death regarding whether it is *the* end of human life once and for all or a great transitory experience leading into some other form of ongoing existence.

This book is a serious and quite fascinating attempt to meet some of the aforementioned needs head on. The author's point of view is a religious one, specifically a Christian one. He is concerned about the present theological weaknesses evident in the Christian approach to death and the "afterlife." He makes this very clear indeed in his "Introduction": "The purpose of this book is to examine the Christian hope of an afterlife and to trace how this belief has been lost. It is my conviction that the present denial of belief springs out of an inadequate view of the world and rests on a pre-modern view of science. I shall reaffirm the reasonableness of this central idea of historical Christianity, and then present the evidence that has been accumulated about life after death. This recent data has not been integrated into theological thought. In conclusion I shall try to portray as clearly as possible what human beings can expect on the other side of death." "Someone has stated that theology deals with three questions: From what? To what? And how? . . . we shall examine these questions in depth and come up with some answers to these ultimate questions."

Dr. Kelsey, a Jungian, learned from his "Jungian friends" about "the reality of the non-physical world" and thus found the door opened "to the belief in life after death." "One has to have some kind of existence into which [to] move after death." That "reality," arrived at "through the unconscious," was "an understanding of a spiritual dimension of life which was not dependent upon physical reality. It was then easy to see the truth of the Christian hope in immortality and resurrection and to realize it as part of my Christian heritage."

The author begins his study with "The Problem of Our Beliefs," that is, the demise or current suspension of Christian belief about life after death and the apparent loss of "any vision of heaven and hell." He examines the pros and cons of belief and non-belief "in a world to come," then "the kinds of beliefs which human beings have held about such a world of the future"; he adds "A Personal Odyssey" regarding how he himself grew into his present position regarding these matters. Part Two concerns the history of "what we once believed and how much of that belief can be retained by sophisticated Christians today"; the emergence of "materialism as a world-view" and its impact on Christian beliefs, and "an alternative view or hypothesis which can take . . . into account" certain "facts which point beyond the limitations of physical matter . . ." are also considered. Part Three presents "the data of experience which is available at this time," *i.e.*, "The Evidence for Survival After Death," "Other Evidence for Another Life," and "Survival: Persistence and Transformation." The author concludes that "our personalities do survive and persist after death. There is a real spiritual world into which we step at death, and in that new existence there are possibilities of transformation beyond our wildest imagination. There is a guide there to lead us on toward that complete and total fruition of life without bounds, the risen and resurrected One himself." The nature of heaven and how one gets there are then outlined. Part Four discusses "Death and Eternal Life: Some Unresolved Questions and Problems." Here are presented thoughts about ministry to the dying, reincarnation, "The Problem of Hell," and "A Conclusion of Hope." In the latter, the author expresses gratitude to C.G. Jung for his help in rediscovering "the reality of our Christian point of view, and for his specific reflections on life after death. While I do not agree with all that he wrote, he gave me a launching pad to get back into the ideas of Jesus and the early Church." Here also the author briefly recounts his encounter with the death of his brother and the poem it produced; he offers the poem "as [his] final statement of hope and faith." There are five appendixes, each pertinent to the theme of the book and/or its exposition, a section of chapter "Notes," and a "Bibliography."

This is a book for the times. Current religious writing includes an increasing number of spiritually oriented themes; outside the specifically religious milieu, for in-

stance within the disciplines of psychology, physics, philosophy, and parapsychology, more and more attention is being directed to the possibility of immortality and of some different level of existence. The importance of this book for chaplains is, of course, that it is specifically religious in orientation and the author has something to say of the utmost importance to Christian believers. He is well qualified to speak and he presents his case well. It's a book to be read, studied, thought about, and discussed most seriously, always keeping an open mind.

Morton Kelsey is an Episcopalian priest as well as an author, poet, psychologist, teacher, and theologian. He is currently a professor of theology at Notre Dame University, South Bend, Indiana. "In nine previous books he has dealt with the many and real ways in which the spiritual world affects us and our physical existence," according to the publisher's blurb. One of his recent popular books is *The Other Side of Silence,* to which the present volume is considered a successor. *Dreams: A Way to Listen to God* was reviewed in the Spring, 1979 issue of *Military Chaplains' Review.*

——William E. Paul, Jr.

Invasion From the East

Howard A. Wilson

Augsburg Publishing House, Minneapolis, MN; 1978

Here is a useful and reassuring paperback for anyone concerned about what the author terms "a resurgence of religion" outside the mainline Christian churches; a resurgence "taking place on the peripheries of Western religious life" that involves "Oriental religious ideas and practices, . . . mysticism, . . . the esoteric and the occult." He wonders rhetorically how it is possible "that such ideas and practices are finding converts here in the heartland of evangelical Christianity," and "What spiritual needs are Christians failing to meet that are being met by these practices?"

On the assumption that persons "fear most what [they] do not understand," the book aims at facilitating a better understanding by offering an analysis of "the resurgence of religion, [identifying] its major features, [tracing] their roots in Oriental religious traditions, [calling] attention to concerns Christians will have with some of these features, and [suggesting] how Christians can learn from those features which attract Westerners today."

The writer first addresses the question, "Why are Eastern religions making such an impact on Western life?" He believes it is because "modern science, with its new understanding of the universe, undermined the traditional meaning of human life"; additionally, "technology attacked men and women's very usefulness by performing many of their functions better than they could perform them themselves. It is easy to understand why people turned inward." Mainline Christianity was largely uncongenial to such a reaction, "whereas concentration on inner experience has been a part of the genius of Asian religions for centuries." They were "ideally suited for the historical situation in which Westerners found themselves" and many of their techniques and disciplines "filled a void in Western humanity's experience and operated in defense of its humanity in the scientific age."

There follows a survey of the attractions of Eastern religions for Westerners. It analyzes eleven features, among them "A unitary view of the world," "A mystical relationship with the world," "Freedom from modern Western materialism," "The many paths to altering human consciousness," "A specific program of spiritual discipline," and "Living harmoniously with nature." These major attractive features are then traced to their respective sources in "the Hindu tradition, . . . in the Theravada Buddhist tradition, and . . . in the tradition of Zen Buddhism." There is a chapter that

"analyzes some concerns Christians have about these 11 features of Eastern religions," which is specific and very helpful. The final chapter suggests some things Christians may "learn from the invasion from the East" and some sensible ways to respond; here again the eleven features are specifically addressed.

Dr. Wilson clearly regards what he calls "the resurgence of religion" in its invasive sense as a challenge and opportunity rather than a threat to Western Christianity. He is convinced that Western Christianity has some useful and valuable things to learn from Eastern religions. Chaplains who read this book thoughtfully and with a reasonable degree of openness will almost certainly agree.

Howard A. Wilson is professor of religion at Capital University, Columbus, Ohio. He is a specialist in Asian religions, and a member of the Association for Asian Studies.

——William E. Paul, Jr.

The Vision of Matthew

John P. Meier

Paulist Press, New York, NY; 1979

This excellent example of modern theological study of a biblical book by a Catholic exegete is subtitled "Christ, Church, and Morality in the First Gospel." It is written in response to "two totally different yet highly significant publications: Jack Dean Kingsbury's *Matthew: Structure, Christology, Kingdom* (Philadelphia: Fortress, 1975) and the report, *Human Sexuality* (N.Y.: Paulist, 1977), submitted to the Catholic Theological Society of America." The author is concerned about Kingsbury's claim that the title Son of God is "*the* central title in Matthew's Christology"; he also wonders how the church fits into "this Christological concern of Matthew." The connection with the second publication comes about because "an investigation of the nexus between Christ and church in Matthew's gospel necessarily leads one to the moral teaching that rests upon this nexus as its foundation." "Part of the report [re human sexuality] attempts to summarize and interpret the teaching of the New Testament on sexual morality." That attempt does not fully meet Dr. Meier's standards; the present volume, therefore, "is . . . at least one step toward an exegetically responsible weighing of some key New Testament texts bearing on morality." ". . . this weighing takes place not in a vacuum, but in the larger context of Matthew's overarching theology of Christ and church. It is one of the contentions of this book that only in such a framework can the moral message of Matthew be properly understood."

The book itself is presented in three main parts, each part consisting of a number of chapters and further subdivisions for clarity. "Part I seeks to introduce us to Matthew, to his time and place, to his church and its problems. What makes Matthew and his gospel so relevant to the modern church is that he was not working in an ivory tower, but in and for a church racked by problems of faith and morality in an era of transition."'"Part II undertakes the major task of proving a central point: the special characteristic, the specificity, of Matthew's gospel, the nexus between Christ and the church." According to the author, the only way to do this "honestly and convincingly is to present a mini-commentary on the whole of Matthew's gospel, showing that [his] view on the nexus of Christ and church is verified consistently throughout the gospel, not just here and there." In this section he also makes "some subsidiary points about Matthew's Christology, especially the importance of the title Son of Man and the unique sense in which Christ is a teacher of morality." On the basis of all of the foregoing, Part III turns "to some key moral questions." Here there is presented a "general consideration of the relation of Christ to the Law in Matthew 5:17–20 [as] an introduction to the

specific moral questions of murder and anger, adultery and internal impurity, divorce and remarriage, oaths and vows, retaliation and legal action, and hatred of enemies in 5:21–48.'' The author acknowledges that ''this by no means exhausts the moral problems of the New Testament or of Matthew's gospel. But [he hopes] that this synthetic treatment of specific morality in the wider context of Christ and his church will provide one possible model both for future studies on morality in the New Testament as well as for continuing redactional work on Matthew's Christology and theology in general.'' The final pages of the book contain a ''Topical Index'' and an ''Author Index.'' The author uses traditional footnotes throughout the volume.

This paperback is one of two produced by the publisher as the start of an important new series, ''Theological Inquiries: serious studies on contemporary questions of Scripture, Systematics and Moral Theology.'' The other volume is *The Gospel of John in Christian History: Essays for Interpreters,* by J. Louis Martyn. If the other books achieve the same high quality as that of Dr. Meier's work on Matthew, it will indeed be an outstanding series. Chaplains who take biblical study seriously need to read this book carefully and then use it as they read Matthew's gospel itself.

The Rev. John P. Meier received his licentiate in Theology from the Gregorian University at Rome, Italy, in 1968, and his doctorate in Sacred Scripture from the Biblical Institute (also at Rome) in 1975. He is currently Chairman of the Scripture Department at St. Joseph's Seminary, Dunwoodie, New York; he is also an associate editor of the *Catholic Biblical Quarterly.*

——Willian E. Paul, Jr.

The Remaking of Christian Doctrine

Maurice Wiles

The Westminster Press, Philadelphia, PA; 1978

Most of us have always been aware—some painfully so—that theology was an ever-changing discipline. In recent times our awareness has been increased by the experience of a period when it seemed that something new made a splash nearly every month. Religious journals were full of new names and new approaches that were instant favorites of numerous readers; many became ''schools'' or whatever almost overnight. Most of these movements were rather shallow, quick to sprout and quick to decline. The few that proved substantial lingered on, identified by more or less descriptive titles, such as ''Process Theology'' and ''The Theology of Hope.''

According to the author of this paper back, part of the approach of the process theologians involves ''revisionist theology,'' and he describes his book as ''an example of revisionist doctrinal theology.'' He points out that theologians generally describe their efforts ''in terms of providing a new interpretation of the older formulations of the faith''; however, the line separating ''reinterpretation and revision'' is never very firm, and ''modification of content'' occurs. ''A revisionist theologian is one who acknowledges this fact of change and sees revision as an inescapable feature of theological work.'' This means that what is believed is regarded as data, the meaning and truth of which must be scrutinized. This book, the author asserts, ''is most strongly revisionist in character . . .in its treatment of incarnation''; an effort, he acknowledges, ''to essay revision not on the periphery but somewhere near the very heart of the faith.''

He begins with a revisionist consideration of ''the fundamental belief in God as the ultimate source of existence and of meaning in the world.'' This leads to ''a brief discussion of the possibility of divine action in the world and in history.'' He argues that ''such a conception [cannot] be ruled out as absurd, but that there are difficulties in establishing the grounds on which it [can] be properly affirmed.'' Next he turns ''to the

fact of Christ, the understanding of his person and the redemptive significance of his death.'' Here he stresses two difficulties, namely, that of ''historical knowledge'' about Jesus, and second, ''the difficulty inherent in ascribing universal effects to a particular historical occurrence.'' ''Grace and the Holy Spirit'' then come under scrutiny. The author finds a ''broadening perspective'' over the centuries regarding ''experiences of grace or of the Holy Spirit''; however, there are ''certain fundamental weaknesses in some traditional conceptions of grace and of the Holy Spirit and in the ways in which it has been felt necessary to interpret them.'' There is a chapter entitled ''Final Reflections,'' which contains the author's apologia to some who may ask ''whether the doctrine envisaged is genuinely *Christian* doctrine and whether the kind of changes advocated constitute a *remaking* rather than an unmaking.'' The author adds an ''Appendix: The Resurrection of the Body,'' which addresses two related questions: ''Christian hope is concerned with God and with the future. If we abandon the idea of any direct supernatural disclosure in either sphere, can we continue to give expression to beliefs about this aspect of Christian faith which will have both a sound basis and an intelligible content? And if we can, what is the most appropriate form of such beliefs?'' This formulation of the matter is typical of the revisionist approach to doctrinal theology, by the way. Following the appendix there is a brief ''Index of Names'' and an ''Index of Subjects.''

This is the kind of book that every Christian chaplain ought to read now and then just to keep the spiritual and mental reflexes alive and well. Disturbing things are offered in these pages; some of the things may offend certain readers. But that is not the intention of the writer; he is not a polemicist, not simply quixotic, not a sensationalist. He presents provocative questions and suggestions that absolutely require serious consideration; he deserves to be read, for he wants to contribute to the strengthening of the Christian faith, individually and collectively.

Maurice Wiles is Regius Professor of Divinity at Oxford University. He has served as Chairman of the Archbishop's Commission on Christian Doctrine for the Church of England. He was a prominent contributor to *The Myth of God Incarnate,* edited by John Hick and published by Westminster Press in 1977.

——William E. Paul Jr.

The Integrity of Mission: The Inner Life and Outreach of the Church

Orlando E. Costas

Harper and Row, Publishers, New York, NY; 1979

The organizational church never lacks its critics. Some take positive pleasure in their negative criticism, eager to locate and expose faults. Others speak out in anger or in sorrow, but from an essentially friendly, often loving concern. The church as organization usually deserves the criticism, being prone to reflect the imperfections and wrong thinking of its all too human constituency. Now and then it really listens to its critics and launches a serious effort at improvement or reform.

This little book—a 114-page paperback—is by a loving critic of the church as organization. Significantly, its author is a native of Puerto Rico who has extensive contacts with the so-called Third World churches, particularly those in Latin America. He belongs to what Ronald J. Sider describes in his ''Foreword'' as ''. . . a new generation of evangelical theologians/missiologists from the Third World . . . [whose] daily confrontation with the agony of poverty and injustice precludes neglect of the scriptural summons to do justice [yet] in no way entails abandoning the evangelistic task.''

Costas's convictions are made clear at the outset: ''The crucial problem in mission today is whether we can overcome our particularities, get a glimpse of its totality,

and maintain its integrity; . . . whether we can repossess earnestly and urgently the biblical vision of a holistic mission, carried out faithfully and consistently in the crossroads of life. We are experiencing a crisis of wholeness and integrity. The fundamental missiological question before the Christian church is not whether mission should be conceived of as vertical, horizontal, or both; not whether it should be thought of either as spiritual and personal, or material social; not whether we should emphasize in our practice one aspect or another. It is rather whether we can recover its wholeness and efficacy, whether we can see it as a whole and live up to its global objectives.''

From that perspective, the writer, ''an evangelical and a mainline Protestant,'' explores ''the various aspects that make up the church's mission-in-life,'' focusing ''on the various dimensions of its one-world-mission as they become operative in everyday life.'' He wants to help ''the church to snap out of its inward-looking syndrome, its defeatist minority complex and its polarized missiological outlook.'' He feels this is an urgent need, ''. . . a comprehensive task, affecting both the inner life and outreach of the church, with evangelistic, educational, administrative, ethical, diaconal and liturgical dimensions.'' Because of the unique features of his background and experience, and because ''the crisis of mission is as much a reality among Roman Catholics as among Protestants, . . . what [he] has to say should be equally relevant to Catholics.''

Costas says many old, familiar things with vitally new and fresh insights. For instance, underlining the critical urgency of the church's mission of proclamation, he states: ''If present-day Christianity is not to be reduced to a museum piece, a historically insignificant religion, a topic of the past, a corpse or a free-floating religious club, it will need to recover the urgency of proclaiming three things: the name of Jesus, the radical nature of God's kingdom and the call to repentance and faith. This is another way of saying that its pulpit (which is a central agency of its message and mission) will need to make *proclamation* a central aspect of its function.'' Again, regarding what he terms ''Mission as Integral Growth,'' Costas writes: ''God wants and expects his church to grow—but not lopsidedly, not abnormally. He wants his church to grow in *breadth*, numerically, as an apostolic community. He wants his church to grow in *depth*, experientially, organically and conceptually, as a worshiping and nurturing community. He wants his church to grow in *height*, as a visible model, a sign of the new order of life introduced by Jesus Christ which is challenging this world powers and principalities.''

Throughout the book a ''biblically holistic approach to Christian mission'' is maintained. The author demands ''fundamentally transformed life-styles whose deeds give witness to the Good News'' along with ''verbal proclamation''; following Jesus, participating in his mission and obeying him as ''marks of authentic discipleship and of a faithful Christian mission''; ''a vigorous mobilization of [the church's] constituency for a continuous, in-depth propagation of the gospel'' that speaks ''to the fears, conflicts and struggles of women and men in city streets, lonely villages, and far-out farms and jungles''; and, recognition of ''the fundamental role that the language of liberation plays in Jesus' interpretation of his mission.'' There is an ''Excursus: The Gospel and the Poor,'' which calls on the church ''to bear a direct witness against the scandal of poverty, whether in its sociological expression or in its psychological manifestation. But it can only bear this witness to the extent that it assumes the identity of the sociologically poor and lives in a spirit of humility, openness and dependence on God.'' The final chapter is a most interesting study of the 4th and 5th chapters of the Revelation of John, under the overall heading of ''Mission as Celebration.'' There follow about thirteen and a half pages of chapter ''Notes,'' a ''Selected Bibliography,'' and a brief ''Index.''

In addition to its stirring call to the church to update and renew its sense of mission, this book provides its readers with something of a valuable refresher course—a solid, honest, rational, informed look at what the church is all about. Chaplains need to read this volume and reread it often for its insights and its challenges to whatever level of complacency each may recline in. The essays ''originated in various church meetings'' and most were delivered as lectures at a number of church conferences during

1975, 1977, and 1978; doubtless that accounts for their commendably refined, readable prose style.

Orlando E. Costas has been Chief Administrator of the Latin American Evangelical Center for Pastoral Studies. He holds ministerial standing in the American Baptist Church and the United Church of Christ. He currently serves on the faculty of Eastern Baptist Theological Seminary in Philadelphia, Pennsylvania.

——**William E. Paul, Jr.**

The Bible in the Pulpit: The Renewal of Biblical Preaching

Leander E. Keck

Abingdon, Nashville, TN; 1978

''Effective biblical preaching is an art as well as a skill.'' ''. . . it is an art that needs to be recovered.'' ''. . . what is needed is not so much guidelines for the step-by-step preparation of sermons as a perspective within which guidelines have meaning, a conceptual framework that might clarify the task as a whole.'' ''. . . precisely for biblical preaching, those of us who are professional students of the Bible in theological seminaries have a responsibility to clarify for preaching the significance of what we do. This book is a modest attempt to make such a contribution.''

These excerpts from the opening paragraph of the author's ''Preface'' set the pattern for what follows. He moves smoothly and accurately into an extended identification of specific ''elements in the situation in which this book is written and to which it is addressed,'' namely, ''. . . the Malaise of Biblical Preaching.'' While some preachers feel sure that ''biblical criticism . . . led to the demise of biblical preaching, biblical criticism can provide a mode of understanding that will release the Bible into [the] life of the church.'' The author is convinced that ''communicating the import of historical understanding for preaching is an important aspect of [his] profession as a scholar and of [his] vocation as a theological educator.'' He assumes ''the centrality of preaching . . . [as] a given of the Christian faith . . .'' and does not therefore present ''the case for preaching.'' He focuses on three of the ''multiple factors interacting with one another across many decades'' that produced ''the devolution of biblical preaching: controversies over the Bible, Protestantism's confusion about the place of Scripture in the church, and the preacher's own ambivalence.''

Consideration of the foregoing factors locates the issues addressed in the rest of the book, *i.e.*, ''the role of the preacher and his or her relation to the Bible''; an exploration of ''the nature of the Scripture''; and an answer to ''the root question, What makes preaching biblical . . . ?'' Some ''concluding comments'' are presented as an essay, ''In Retrospect,'' which follows the final chapter of the book. The closing paragraph of that essay is worth reproducing here for its insight into the author's personal perspective: ''. . . this book has been written in the conviction that people are hungry for preaching that is biblical, for a word that illumines life and creates an opening for a liberating alternative with discipline. It was also written in the conviction that preaching is a vital aspect of the Christian ministry, and that no alternative form of communication, be it ever so effective, can substitute for an articulate word in the long run. True, people are hungry not only for sound preaching, nor can preaching alone renew the church. Only the gospel can do that. Still, because biblical preaching is the decisive way of releasing the gospel, biblical preaching must be renewed. And it can be. ''Three sermons by the author are appended as suggestions of what he means ''by taking the Bible seriously in preaching.'' There are chapter ''Notes'' at the end of the book, which serve to clarify and expand textual points in each instance.

This is a paperback no serious preacher—as if there could be any other kind—

can afford to miss. It is an informed statement of a positive, deeply felt perspective on what biblical preaching is really about and why its renewal is so essential today for the spiritual well being of the individual believer and the church. A prose style that is compact and straightforward makes the book both pleasantly readable and easy to understand.

Leander E. Keck is an internationally respected New Testament scholar and frequent lecturer on preaching at pastors' conferences. He is currently Dean and Winkley Professor of Biblical Theology at the Divinity School of Yale University. He is the author of *Taking the Bible Seriously* and *A Future for the Historical Jesus*.

——**William E. Paul, Jr.**

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